ZIONS HERALD

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Chaplains Are Ministers

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August 25, 1948

FROM COVER TO COVER

FROM LIMESTONE TO STONINGTON in which Bishop John Wesley Lord describes his recent journey through the Bangor District in the Maine Conference.

A MODEL IN RELIGIOUS EFFICIENCY, The Chaplain's Office at Parris Island, described by Dr. George S. Reamey, editor of the *Virginia Methodist Advocate.*

TESTIMONY OF A CHAPLAIN, by the Rev. Garland E. Hopkins, one of the associate secretaries of the Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church.

MESSENGERS OF GOODWILL TO JAPAN, the story of the fifty-nine young missionaries sailing this month to Japan, told by the Rev. W. W. Reid, secretary of the department of publicity of the Joint Division of Education and Cultivation of the Board of Missions.

THE 80TH BIRTHDAY OF A PIONEERING WOMAN, in which Mrs. Ray L. Smalley tells the story of Mrs. Helen Emily Springer, a pioneer in African mission work.

READERS WRITE

More Significance

In your editorial, "Ready for Corner Stones," you state that the significance of locating the new School of Theology Building in the heart of the new campus is the fact that theology was the first department of the university. That is true, but to me the location of the new building is of far greater and deeper significance than the one you mention.

To me the location of the building is a symbol of the religious life at the very heart of the university. As some know, in the chapel at "72" there is a most challenging painting of our Christ. On either side of Him is a Cross and a Crown of Thorns but above them is the Palm of Victory and beneath the painting are His words, "As the Father hath sent me, even so send I you."

A "school of religion" at the heart of a great university should show it, the church, the state, the nation and the world the way to go. The Way of the Crown of Thorns and the Brutal Cross leads at last to the Day of Triumph of the Kingdom of our Christ. Will the "school of religion" at the heart of Boston University hold a "form of godliness" but deny "the power thereof?" All will be well if it continues in its devout and prophetic tradition! May it stand there on its new campus as a "blazing lamp" with the Soul of Jesus Christ shining through.

(Rev.) Leroy A. Lyon
Dorchester, Mass.

Applause For Davis

You have rendered a great service to mankind by the publication of "Toward Building Peace" by Dr. Jerome Davis. It should be read from every pulpit in America and given to the general public by the press. It is said the people of the United States are told the truth. Not all of it.

(Rev.) John W. Hatch,
Hampden Highlands, Maine

Confidence In New Leader

On General Conference Sunday, St. Paul's Methodist Church of Manchester, N.H., of which I am pastor, had as its guest preacher, assigned by the conference, Dr. John Wesley Lord of Westfield, N.J. The assignment delighted two of our members, Mr. and Mrs. Lawrence Kimball, who had been members of the Westfield Church under Dr. Lord. Mrs. Frye and I and our congregation understood that delight after having Dr. and Mrs. Lord with us that day and hearing his vigorous and vital Christian message. The unostentatious charm and friendliness of the guest preacher and his wife added to our appreciation. Naturally, it was with real joy that St. Paul's learned of Dr. Lord's election as bishop and assignment to our area. Our official board has conveyed its delight to Bishop Lord, and I am glad through this letter to share with Zions Herald readers the Christian confidence which we have in our new leader.

(Rev.) Franklin P. Frye,
Manchester, N.H.

Dr. Boss In Europe

London, England, July 24, 1948

It seems as though the vanguard of *Amsterdam* sailed on the S.S. Queen Elizabeth on July 15th. Of course, many have been working in Geneva upon drafts of documents to be submitted to the commissions of the conference. Dr. John Baillie, noted Scottish theologian, spoke to a group of Amsterdam delegates and visitors in the Tourist Class Cinema on the historical and spiritual significance of the fast approaching World Council of Churches Conference, anticipated since 1937, and furthered in the meantime by the Provisional Committee of the World Council of Churches. Dr. Elton Trueblood, noted Quaker professor and author presided, as he had done also on Sunday evening for a Protestant non-Anglican service. The room was crowded for the service and question period and prayer the meet dismissed with the benediction. Th noted the presence of Dr. Allen W Australia; Dr. Albert Buckner Coe (gationalist) and Mrs. Coe of Oak I linois; the Rev. Howard Mumma, p Broadway Methodist Church, Toledo the Rev. Glenn Harris (Methodist) Jersey; and Dr. Baker, editor of *T senger.*

In London profitable conferences w with Dr. E. C. Urwin, genial and secretary of the Wesleyan Methodist C Department of Temperance and Soc fare; with Mr. Selby, associate of Dr Bailey, director of the British Nation Conference — and by long distance te with Dr. Gerald Bailey; with Dr. Sayre of New York, one of the secre International Fellowship of Reconcili and a brief conference with another known secretary, Muriel Lester, the J dams of Kingsley Hall where the late ma Gandhi resided during the famou Table on India. He chose to stay rather than Buckingham Palace. H etrating were his insights! How his decisions! Our liaison relationsh British Methodist peace leadershi grown and will continue to be stren

This morning before leaving by p Geneva, I had the privilege of an hou half with Lady Parmoor on the prob American-British-Soviet relations a hope for peace. Lady Parmoor is t mother of Sir Stafford Cripps. (Sir a few months ago was featured in tion, interpretation, and photograph ing many pages in *Life* magazine. Parmoor is devoted to the cause of pe believes the church must be outstan its prophetic leadership for peace if to escape war in this atomic age. lieves war not inevitable. She belie onciliation with Russia is possible if be *Christian enough.* Recognizing ficult realistic problems she think church and state must explore every of understanding and reconciliation b ful methods. Her husband was on first of England's representatives League of Nations. Lady Parmoor i England's blessed women. Her time, and strength are being devoted

While the facts revealing the se of the Berlin situation are presente abbreviated British papers (usually six pages only), there is not the pounding out of propaganda which terizes the situation in the United Sta in Europe now, as I reported last people are less jittery than in the States. I can understand the remark eral Clay yesterday when, according lished reports, someone asked: "H your nerves standing it in Berlin?" T

(Continued on page 812)

From Limestone To Stonington

BISHOP JOHN WESLEY LORD

required of a bishop of The Methodist Church "travel through the connection at large." This is y of an episcopal journey through the Bangor Dis- he Maine Annual Conference, the Rev. G. Vaughn superintendent. The visitation consumed four days, which the writer and the superintendent drove an 500 miles, visited the churches and parsonages, urch committees of laymen, studied and inspected areas, toured the new air-base at Limestone, and d as occasion permitted. After such a visitation, mpresed with the volume of the office of the super- ncy and recognizes that "connectionalism" is the of our church.

The Press Came First

ful preparation had been made that every moment count. We were met in our first city by the press otographers. The wisdom of this proved itself; for, moved north, the churches were prepared for our , having seen our pictures and having read the ac- f the projected visitation.

trip was not without its humor. Arriving at what ight was to be our first night's destination, we were the door by an embarrassed and perplexed host, lled to his wife in the kitchen, "Dear, I have bad or you—the bishop is here!" We had arrived one ead of schedule. But what was bad news for the s exceedingly good news for two hungry and tired rs. We were taken in, fed and cared for, and in rning sent on our way sustained by a breakfast that e served only in Aroostook County.

ning Limestone, we saw a thriving work under ic leadership. When a restaurant owned by a , was to be opened in that little town, the Method- ister was asked to offer prayer. This is to make fluence felt in a community.

ing the air-base in company with the engineers in of the project, we were to stand amazed beneath anopies of concrete. Mighty runways and mighty are under construction. More than 90,000 tons of e in the arches of a single hangar, so large in height an that our largest non-stop bombers can "fly " these canopies. Above the noise of the engines of ction, we heard the thundering voice of the , "Not by might, nor by power, but by my Spirit, e Lord." This is a twin base with the new Alaskan d we were assured that it was an international base UN, to guarantee the future peace of the peoples world. Let us pray that this shall come to pass and e are not simply matching might against might. church will be there when the base is completed, 00 young men will find that the church was alert de ready for their coming.

hard to describe the glories of Aroostook County. beautiful, wealthy, it boasts a place second to none. Potato plants were in bloom, acre upon acre, mile upon mile. The Potato Blossom Queen had been selected, "not only for her beauty but for her general all-round qualities." Barring failure or blight, a $60,000,000 crop is predicted this year. The huge potato cellars will soon be filled to overflowing. But what of the Aroostook's churches and ministers? Surely, more of this wealth that God has given should find its way to the church. Salaries are low, many churches need repairs, ministers' wives must seek employment in order that children may go to college. Christian stewardship demands a better distribution of this wealth. If we are to hold our competent men in this county and district, laymen must see to it that salaries are commensurate with living costs. Ministers face conflicting loyalties—the obligation for the general extension of the kingdom and the obligation for the extension of the kingdom as it applies in the home, the meeting of the basic needs of life, and the education of the children.

A never-to-be-forgotten sight was the devasted woodlands, destroyed by fire last year. I had read much of Bar Harbor, but there were also people in other communities who lost their homes and possessions and who suffered deeply. With these lay the real tragedy of the holocaust. But God is already covering the scar, and man's folly is being forgiven if not forgotten.

Not The Miles — But The Work

Our visits continued long into the night, and the miles seemed unending. I said to the superintendent, "As you drive these great distances following a quarterly conference, do you not become weary?" "I would," he replied, "if I thought of the miles. I think of the work."

Time and again I was thrilled at the courage and vision of our pastors. It was at eleven o'clock Saturday night, with the aid of flashlights, when we were inspecting a church that had been partially destroyed by fire. The fire was of undetermined origin. But here was a church whose preacher had dared defy the liquor interests of his town, had incurred their enmity by his fearless challenge of an election resulting in the closing of every tavern in the community. He was described as "the most hated and most respected man in town." As we wound our way through that blackened and charred structure, there came to mind the words of Jesus to the Pharisees as they demanded to know when the kingdom of God should come. "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." In the hearts and lives, in the daring and courage of this heroic pastor and his wife, I saw the kingdom.

At one-thirty Sunday morning we reached the hotel. We had planned to arrive in the early evening so that we might secure needed rest for the services on Sunday. But feeling that no town or parsonage should be bypassed, we had forgotten our time schedules, the hotel was in darkness, and no one responded to our knocking. The door

was open, and I was shown to a room which the superintendent assured me he had occupied on other occasions.

In the morning, while drawing my bath, I was startled by a commotion outside the door and a voice demanding to know who was in the room. I assured the party that I was the bishop who had arrived the night before, somewhat late to be sure. When I went downstairs and presented myself and asked for breakfast, the maid, who acted also as waitress, seated herself at my table. She stared at me as I ate. Finally she said with an Irish accent, "Honestly now, are you a bishop?" How does one answer after four weeks in the episcopacy? It is, however, a good question for everyone so consecrated to ask himself: "Am I a bishop?" It was said of a godly rector in New York City, Dr. George Houghton, pastor of The Little Church Around the Corner, "When he went up to the high altar, he made the garments of holiness honorable." One does not need the garments of the episcopacy to add honor to the holiest things in life.

There is something about a campmeeting that comes very close to the heart of Methodism. Here people gather with zeal and earnestness and expectation. They hear the gospel in song and story, and they respond. Preaching at the Machias Campmeeting at Jacksonville, the minister was privileged to present the Apostle Paul as one whose life was marked by a sense of personal accountability to God and dependence upon God, by a singleness of purpose and a passion for righteousness. Today, men need not only an awareness of God but a sense of accountability to Him. We can depend upon God; can He depend upon us? We can place our trust in Him; can He plac trust in us? We need today a sense of moral res bility that will release a mighty potential for righteo within the church. A lad from the farms of Iowa, g for the first time upon the mighty expanse of th Pacific, was asked what he thought about it. His con was, "It is wonderful, but I hate to see all that water nothing." We must release the power within us.

We had reached Stonington, and, following the ev service, were invited to partake of a lobster dinner. never eaten whole lobster before, and I felt that I s apologize before dismembering the creature. Onc lobster had been tasted, all thought of apology van and a great gratitude remains for my lovely hostess.

We completed the circuit Monday morning, rea Bangor at noon, having visited additional churches trip north. One preacher had just finished a M morning broadcast. Enthusiastic, he asked if we had him. It is something to find an enthusiastic preach Monday morning. On the visitation, we saw larg small churches, "manned" by heroic men and wom of them doing a great work. To meet and pray with servants of God brought blessing and joy. We tr from Aroostook to Penobscot, from Limestone to St ton, and everywhere we saw the kingdom growin spite inadequate salaries, and churches desperately i of help, there was vision and enterprise and consec and it was not too difficult to envision the day wh "canopies of concrete," might become a part of the P of God.

A Model In Religious Efficiency

GEORGE S. REAMEY

If there are any Methodists around who have the notion that religion and the military life do not mix any too well, I would not advise them to "tell it to the Marines." At least, not to the Marines on Parris Island, S. C., for there the two Protestant chaplains—one a Methodist and the other a Baptist—are engaged in a religious program that is, at the same time, a great credit to the church and an equally great credit to the Armed Services. (While this writer had no occasion to investigate the activities of the two Roman Catholic chaplains stationed there, he found no reason to suggest that they were not likewise doing work in creditable fashion.)

Chaplain Lang baptizes a recruit.

Well, what is going on at this Marine Corps Recruit Depot? Suppose, in your imagination, you drive out on the island, let us say, on next Thursday night. One first sounds to greet you is likely to be that of 30 voices singing "The Old Rugged Cross" or "O Christian Soldiers." You may be a bit startled to and look into the chapel and discover that this is si regular mid-week service which Methodist Chaplai ert F. Lang, U. S. N., is conducting. If you wait ar while you may hear them sing "In the Garden" o other of the familiar hymns for, believe it or not, t rines are very fond of singing the great hymns church. Incidentally, they prefer to make their own tions which Chaplain Lang is glad to permit them Following a 45-minute service, the chaplain gives devotional talk to which the men pay rapt attention

The large "prayer meeting" attendance is but an tion of the pervasive religious atmosphere of the A total of approximately 1500 persons regularly atte four Sunday morning services, and another 300 com on Sunday night when Chaplain Lang has anothe service corresponding to the one on Thursday nigh

The most outstanding contribution that the tw estant chaplains are making is in the field of evan Within the past six months Chaplain Lang and worker, Chaplain John H. Craven, have received n than 383 of these young men into church memb

ıy of them were baptized. The names of the new rch members were promptly forwarded to the pastors he churches back home where the boys desired that r names be recorded. The membership plan is simple carefully worked out. Chaplain Lang receives the hodist boys; Chaplain Craven, the Baptists. Where a ıg man wishes to unite with a church of some other ɔmination, the chaplain writes his pastor asking ther he (the pastor) wishes the chaplain to baptize and ive the candidate or whether he prefers that the boy until his first furlough home. Usually the pastor asks chaplain to receive the boy and forward the church r.

Personal Contact

his large response to the evangelistic appeal is due in to the fact that the chaplain has an opportunity to talk every recruit that comes to the island, usually within first week or ten days. Chaplain Lang or Chaplain ven receives a small group of Protestant young men gives them a thirty minute address. Suggestions are e on numerous subjects relating to morale generally then a strong, but not a highly emotional, religious hasis is given. The importance of chapel attendance ressed, and of religious reading, and then a card is ibuted giving pertinent information for the chaplain's This enables the chaplain to write the parents or est of kin of every recruit, telling of seeing the boy of the opportunities of worship on the island and of-ıg to the parent to be of any assistance in any way pos-, at any time. These letters are greatly appreciated, ing from the replies the chaplains receive. The chap-secures information also on the matter of church mem-ıip and gives to each man the opportunity of joining ss in instruction thereon. The response of the men is ırkable! This accounts for the 30 to 40 new members Protestant chaplain receives every month.

hile the evangelistic program is working in the finest ner, this phase of the chaplain's work is but a small of his total job. Chaplain Lang's weekly schedule, for ıple, takes him on four days a week to the hospital re there are approximately 130 patients. This is pri-ly a personal ministry. A word of cheer and encour-ıent, a note to parents on the patient's condition, a per-l problem or two must be handled, and so it goes. ɔlain Lang sees the officers who are ill and also the de-ents of officers and men who may need his attention. hiatric patients are also visited, and the dispensary, the "brig"—the military jail. On Sunday he preaches times and teaches a Bible class in addition.

eat quantities of religious literature are regularly dis-ted by the four chaplains at Parris Island. After the ces on a recent Sunday morning the Protestant litera-rack, which had just been well stocked with material e the services began, looked like the proverbial cyc-had struck it— only a few leaflets and booklets were These Marines are avid readers! Methodists will be d to know that the Methodist Commission on Chap-supplies a great quantity of the booklets and other ious material distributed here. The American Bible Society donates most of the New Testaments. Chaplain Lang volunteered the information that he could not speak in adequate terms of the great help the Methodist Commission on Chaplains is to him in his work. Numerous other chaplains have given similar testimony. (The Methodist Commission is supported by the special offerings on Communion Sundays.)

Seven young Marines on the island plan to enter the Methodist ministry! These men are encouraged in their plans and are given instruction that will make them of much aid in religious activity on the island, or wherever they may from time to time be sent.

One key to the religious situation on Parris Island has already been suggested; it is the chaplains' opportunity to talk with every recruit who comes there. Another lies in the caliber of the chaplains themselves. Chaplains Lang and Craven are both exceptional men, although they would be entirely too modest to make such a claim themselves. A third factor relates to the interest of the officers and their wives in the religious program. This is always a tremendous aid to any chaplain. From the commanding general and his active Christian wife, on down the line, the officers are most co-operative. There is a final key which is perhaps little known even to the "Islanders" themselves. For about 25 years a Methodist minister, the Rev. C. B. Burns of the South Carolina Conference, labored on Parris Island and rendered a significant service, some of the fruits of which are still in evidence.

If the entire religious set-up on Parris Island were carefully studied and made available to all chaplains, in whatever branch of service, there are numerous suggestions in this program which might be of profit to them all.

Told And Untold

Worldover Press

Despite suspicions to the contrary, the continuing split between Tito and the Kremlin is genuine, and even extends to powerful Communist machines inside countries which oppose the Yugoslav dictator with outward unanimity.

Though several factors are involved, such as disagreements over the handling of the agrarian reform and the five-year plan in Yugoslavia, the basic cause of the split is far more serious. It is the recent attempt by Moscow to prepare the ground—through emissaries and by pressure on local Communist leaders—for the absorption of the so-called satellite states into the Soviet Union itself as component, federated parts. It was largely this long-range perspective of the Moscow Politburo, along with the more immediate need for preventing too great a unity among the nations of the Soviet bloc, which last year brought about the rebuke to Georgi Dimitrov, Bulgarian boss, for openly advocating a Balkan federation.

The actual break, however, as reported by Worldover Press observers in Europe, came with startling suddenness to the Communist rank and file. Leading Communists in Eastern and Central Europe, when first told the news, refused to believe it, characterizing it as a "capitalist lie."

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Thoughts On The Amsterdam Conference

A Guest Editorial

EDWIN PRINCE BOOTH

There never has been a united Christian church. In the opening scenes in the Acts of the Apostles there is a brief and temporary unity among the followers of Jesus. But this soon disappears as each apostle sets forth with his own understanding of the message. Each group to whom the message comes interprets it in its own way and according to its own religious inheritance. Greek and Latin environments cause the great division in the early centuries. Rome assumes major importance in the West, but never achieves complete control. The great Patriarchical Sees of the Greek world evolve an organization and a uniformity in the East. National churches in Syria, Ethiopia, Armenia and elsewhere come into existence early and never lose their identity.

In the Latin West the inner pressure of national inheritances resisting Roman Latin dominance breaks forth in reform movements and finally in the great expansion we call Protestantism.

The last two centuries have witnessed the extension of the message to every people on the earth. Now for the first time since Jesus spoke is there a world-wide consciousness of his meaning and teaching. This central concept of Jesus is being interpreted in forms as varied, and with meaning as rich, as the diversity of peoples upon the earth.

As an historic experience the human race is for the first time completely globe conscious. Our political and economic structures must adjust themselves t new dimension. So too must our Christian cons ness. Here lies the greatest value of the Amste Conference. The Roman Church still despe clinging to its primitive concept of revelation a medieval concept of authority cannot be repres at the conference, but at least it is acutely consci the situation and will be ably and sympathet intelligent through unofficial observers officially ent. With minor exceptions, caused by doctrina ferences which the main Protestant bodies hav been sufficiently Christian nor sufficiently coura to adjust, every great branch of the world-wide c will be represented.

To a church historian this constitutes the mos resentative gathering the Christians have ever h may be the first step in the universalization o Gospel. It is a first step in the creation of the nationalization and the interdenominationalizati the church. In this respect it parallels the move of the League of Nations and the United Nations

Let us not look for doctrinal and organization sults, though these may come. At present the le ship is too much in the hands of the conservati both fields for much hope of charity in any movement. But let us hope for advance in the re tion of the existence of a world-wide Christianity in this recognition we may also see the first glimpses of the dawn of mutual acceptance and tual respect among the churches.

The church is a human organization and kno guidance other than that given to good and great in all fields of activity. This conference is part vast change now taking place in all spheres o earthly life. The old forms are no longer adec All must change. The new wine of the univer coming from the winepress. It is rich with the of humanity. The old wineskins will not conta Amsterdam is the beginning of a change in the ture of the church vaster than any the past has kn and it holds the hope of the future.

Everlasting Bliss

One of the most pathetic episodes in last w news was the weak attempt of the so-called "Int tional Council of Christian Churches" to smea work of the World Council of Churches by c itself "the only Protestant council." This little of self-styled "fundamentalists" had called tog their representatives to meet at Amsterdam, Ho

ı obvious effort to belittle the World Council, released many sensational news stories which con- some Protestants because of the Amsterdam ine. Their creedal pronouncements were for the part negative, but no Protestant has any quarrel their right to believe as they choose. The un- nate part of their demonstration was that it was ed with mud-slinging and most of the mud ed to fall back on their own movement. One of creedal pronouncements was their belief in "the asting bliss of the saved and the everlasting suf- g of the lost." If what they did demonstrates lasting bliss," then most thinking persons will refer it.

ıe importance of the World Council of Churches ot be understood by sectarians. At Amsterdam ersons who are just as conservative as any mem- of the International Council of Christian Church- ıere is profound respect for creedal and ritualistic rences; but it is too bad that occasionally in the ry of the church there are sectarian developments h claim exclusive rights to the throne of God. Protestants it is inconceivable that any church or vidual churchman should reach smug conclusions t his correctness and his neighbor's errors. There place within Protestantism for ecclesiastical in- ility; Protestants left the Roman Catholic rch because of their quest for freedom from that of thing.

oking objectively at these outbursts of sectarian ısiveness, it is clear that they are caused by a psy- athic defense mechanism. We are always as sus- us of loud cries of exclusiveness as we are of bark- dogs—neither has much bite! This psychopathic ent cuts across many lines: it shows up in person- s, in political parties, and here it abounds in a l segment of the church.

ıe kingdom of God is within and it will demon- e itself in positive and redemptive results. With world in dire need of salvation, we must not be racked by little-thinking and petty programs.

A Little Child Led Him

ıis editor is not a baseball enthusiast, has no un- anding of Babe Ruth's greatness as an athlete knows little about how great it was for the man it sixty home-runs in one year. But we do stand we of the fact that Babe Ruth had a remedial ef- on "the kids of America." In a recent book en- l "The Babe Ruth Story" by Babe Ruth as told to Bob Considine, it becomes clear that Babe Ruth was an inspiration to boys because boys were always inspiring to him.

Considine tells several stories about occasional lapses in the great Babe's career, and points out that the thing that would bring him up on his feet would be a reminder that he was "letting the kids down." Babe Ruth would pull himself together at once whenever reminded of his moral responsibility to the millions of American youngsters who loved baseball and loved him.

It is not news to religionists to know that the real and profound implications of religion are often to be found in the open honesty of a little child. Jesus set little children upon a high pedestal when he referred to this principle. Obviously it worked in the case of Babe Ruth. Some writers say that Babe was the idol of the children—actually it was the other way around: he had to live in such a way that he would not "let the kids down."

Chaplains Are Ministers

Two feature articles in this issue of ZIONS HERALD discuss the important work of military chaplains. With the draft act passed, it will be necessary for the church to give special attention to provision of chaplains so that the men in training will have the very finest of spiritual leadership. Our Protestant chaplains had excellent records during the last war because more careful attention was given to the qualifications of the men who left pastorates to go into that work. It is clear, however, that our record could be improved. Not all of the men who became Protestant chaplains were superior, and the church should not be satisfied with anything less than superiority in this vital work.

The place of the chaplain in the lives of military trainees is unique. He is an officer, but that is a minor factor in relation to his real purpose: he is a spiritual advisor and must be alert to the moral and spiritual needs of his men. It is necessary for the Commission on Chaplains to go into many details of the chaplain's qualifications and equally necessary for the commission to keep that chaplain actively related to the church. It is easy for a minister in military uniform to forget that he is a minister; it is equally easy for the church to forget that chaplains are ministers. Our Methodist Commission on Chaplains is charged with the responsibility of bridging that gap. The commission needs and deserves the support of every Methodist.

The 80th Birthday Of A Pioneering Woman

RUTH SMALLEY

It is rarely that a woman reaches the ripe age of fourscore years after doing noticeable pioneering work in three different and widely separated parts of Africa. Yet such was the privilege of Mrs. Helen Emily Springer on April 21, 1948. On that day a few friends gathered at her home on the campus of the Springer Institute at Mulungwishi, Belgian Congo, to celebrate the happy event. Her home is on the edge of the campus on Prospect Hill with a magnificant panoramic view.

Her first field was the lower Congo whither she came in 1890 as Miss Chapman, 22 years of age. Soon after landing she married William Rasmussen, a fellow missionary of the Bishop Wm. Taylor Mission. Their honeymoon trip was spent in a small row-boat negotiating the turbulent waters of the Congo River on their way to Vivi where they entered upon their missionary work. The humid, unhealthy climate and unfavorable living conditions made a furlough necessary in two years.

On their return to the Congo, they were assigned to Isangila. This was a charming spot at a bay on the hilly bank of the river where the roar of waters over the cataract was loud and constant. It was near the site of one of Stanley's early camps, and several of his associates were buried there. At this time the relation of the mosquito to malaria and the value of quinine as a prophylactic were not known. In a little over a year, therefore, malaria claimed Mr. Rasmussen, and the bereaved widow had to superintend the details of the funeral. To this day that grave is well cared for by Christians near at hand.

Resolutely she carried on the work alone. She mastered the language and spoke it about as well as the natives. The fever laid her low time and again, and twice a grave was dug in readiness. Finally she had to leave. Although she had not been there long, results of her work still abide in the lives of some of her pupils.

Her second field was South Rhodesia where she arrived in June 1901. Her appointment under Bishop Hartzell was to open a Girls' Boarding School at Old Umtali. It was only a brief ten years since the Pioneer Column had reached this country, and in that time there had been a rebellion. Village life had moved little if at all from the old hardened, heathen ways. Girls and women were actually chattels. A missionary of a year's experience in the country greeted her with the cheerful words that she had better leave her trunks unpacked and return at once to America as it would be impossible to get girls to come to her school. However, she unpacked and tackled the situation. She made extended visits to the surrounding villages and learned the new language. She was delighted to learn that the Chikaranga language was very closely related to or at least similar to the Kifiote or Kikongo which she had previously learned. There being no grammar of the Chikaranga or Chishona language she set herself to work one out.

In the month of January, 1905, she married a fellow missionary, the Rev. John M. Springer. That same year she published her grammar, and for several years the ernment officials of that region used it. Mrs. Springer caught the similarity between the different dialects of Shona clans. Tribute to her linguistic ability was to her by a writer in the *Rhodesia Herald* in 194 which he said, "Another woman who deserves hon Mrs. H. E. Springer for the remarkable intuition which she anticipated the creation of a unified lite tongue for the Mashona." A Shona expert further ments, "Had her advice been followed at that time, an mense amount of labor, expense, and difficulty could been avoided. What Mrs. Springer divined 40 years Dr. Dokes in 1929 proved beyond all doubt by scien investigation."

In the middle of 1905, the first score of girls came to school as refugees from their villages. They were seel to get away from undesirable marriages to old men, erally polygamists whose full-dress suits consisted us of two goat-skins. In many cases boys of the school spoken to the girls in the villages about marrying, always with the stipulation that they come to the sc to learn. A favorable law enacted that same year s by the girls and permitted them to remain at the mis if they so chose, rather than to return home and enter marriage which others had arranged for them.

As the time approached for their furlough, Mrs. Spr er shared fully her husband's conviction that their co should be across the continent to spy out the land i vening between the Methodist Missions in Rhodesia those in Angola. While in more or less a direct line their destination in America, it certainly was not quickest route. It involved a trek on foot by caravan 1500 miles from railhead in Rhodesia to railhead in gola. Although Mrs. Springer had a machila (hamm team to help out, she walked more than half of this tance. It took three months.

In setting out on this journey, the Springers rea the railhead in Rhodesia, Broken Hill, only two mo after the rails had reached there. They had to stay t during the five months of the rainy season in the mi camp. This was in itself a pioneering experience. The of their hut was a buck sail.

Their caravan train went by Kanshanshi, a mining c near the border of North Rhodesia, then northwar Kambove, at the time the headquarters of the Tangan Concessions Prospecting Co., and westward to Ruwi the present Kolwezi. At both of these mining camps Springer was the first white woman to be seen there.

After a visit to America, they returned in 1910 to work in the southern Congo. In the two years that spent on the Lokoshi River, Mrs. Springer did not s white woman. She ate mostly native mush and palm Their nearest base for provisions was Bulawayo, Rhod the carriage on some articles being more than the purc price. The last stage of the transit was 600 miles by riers. Slave raiding and dealing still persisted in

te region. The nearest mission station, Kalenge Hill orth Rhodesia, where their mail was received and ırded was a week away by carriers. There also was ıearest doctor, and Mrs. Springer had to alone see ıusband through a month's attack of black water .

re again a primitive, unwritten language had to be ed. First a simple primer was produced, then several ıs were translated and some written, and within two the Gospel of Mark was ready for printing; all this mostly the work of Mrs. Springer. In Rhodesia she ranslated the books of Ruth and Esther.

1913 a move was made from this region "back of ıd" to Kambove mine. The rails reached there nearly months after their arrival. As Mrs. Springer had been irst white woman previously to pass this way, so she among the very first white women to settle in this . The Fox Bible Training School now called Spring- stitute was started here.

The next five years were spent in visiting and establishing work and missionaries in various parts of the southern Congo. In 1936 the Rev. Springer became Bishop of Methodist Missions in Africa. During the nine years of his episcopacy, Mrs. Springer usually accompanied her husband on his motor trips from coast to coast. At times the day's drive covered 10, 12, 14, once 17 hours in the car. That next morning she was up at five ready for the next stage. Twice she accompanied him to Liberia. In 1937 she penetrated the interior of that republic with him, again with caravan and machila, for 200 miles up to the French border.

Mrs. Springer has been a ready and voluminous writer of articles for the church papers and magazines. Through her lifetime, these number into the hundreds. Besides the handbook or grammar of the Chikarahga, she is the author of two books, "Snapshots from Sunny Africa," published in 1908, mainly giving accounts of early days in Rhodesia, and "Camp-fires in the Congo."

Testimony Of A Chaplain

GARLAND E. HOPKINS

ıring the war everyone recognized the necessity for the importance of the Methodist Commission on ılains. The action of the General Conference of 1948 h made the commission a permanent part of our ch organization demonstrates that we continue to gnize its importance in times of peace. As one who known the commission both in war and in peace, I ily applaud the General Conference action.

irst knew the MCOC as an applicant for endorse- when I applied for my commission as a chaplain in United States Army. Bishop Adna Leonard was the man at that time. After he had made the supreme fice in its service, Bishop W. W. Peele succeeded him he, too, became a casualty of war, almost giving his ıs he strove to meet the challenge of war-time de- ds on his health and time. Through four years of my tour of duty, two and one-half of them being spent e Pacific Islands, I had the consciousness that first one then the other of these great leaders was in a very al way my bishop. More than that, he was my rep- ıtative in the church from which I had gone out and vas my church's representative to me. What the OC meant to an overseas Methodist chaplain only we served overseas will ever really understand. It kept onscious of the fact that our church really cared and lped us to keep our men aware of that fact, too. That, self, was a worthwhile accomplishment since it was easy to feel forgotten and left out when one was on saken atoll thousands of miles from home and con- ıce.

ıough of the accomplishments of the commission in time, for every Methodist knows and takes pride in lendid work of those years. They were dramatic and vone was interested in how well the church was doing ob through the chaplains.

oday there is a different psychology and a change in emphases. People are tired of war and the paraphernalia which went with it. Many are afraid of the continuance of the military establishment and its concomitants. Few realize that there are still approximately 1,419,340 men now in service, and that of the 1,533 chaplains serving them 318 are Methodist. Some question the need for so many and others are raising the old query as to whether churchmen have any business in khaki. Under such circumstances it is well to note that the MCOC is still doing a good job and that it is needed just as much now as ever.

I, too, might have some doubts about a peace-time commission had not circumstances combined to give me a very clear picture of the work now being done. In the first place, after the war my work took me to Washington where my office is located near that of the commission. One of the most indefatigable workers I have met in Washington is D. Stewart Patterson. Give all the credit possible to the two great bishops who have headed the commission and to its hard working members—they deserve it—but do not forget that the agenda-making, letter-writing, idea-producing personality behind the commission is its executive secretary. To Methodist chaplains all over the world the personality who makes MCOC a living reality is "Pat." Somehow he has the "knack" of knowing men he has never seen, of entering into situations he has never experienced, of writing the right thing at the right time. Chaplains everywhere have faith that the commission is doing a great work, and that conviction is based on the thought that "Pat" is a personal friend who just would not let them down. Two years of close association with him have shown me that their faith is fully justified. "Pat" is the chaplain's advocate as well as his friend.

There is another opportunity I have had to observe the need for and the work of the commission. In 1947 I made a world tour of tension areas under the auspices of the

(Continued on page 807)

PERSONS

Albert I. Oliver, Jr., son of the Rev. and Mrs. Oliver of Kents Hill and Readfield, Me., will receive a doctorate in education this month from the University of Colorado where he has been studying and teaching during this past year. In September he will continue his teaching career at the University of Pennsylvania as assistant professor of education, a position to which he has recently been appointed. Mr. Oliver graduated from Bates College in 1934 and received his master's degree from the University of New Hampshire in 1942.

The Rev. Frederick W. Smith, superintendent of the Temperance League of Maryland and a member of the New England Conference, was one of the lecturers at the Yale School of Alcohol Studies this summer. He will lecture at the school again next year and also at Yale School to be conducted next summer at Texas Christian University.

Miss Gertrude M. Cronk, daughter of Mr. and Mrs. Frank B. Cronk of Salem, New Hampshire, was united in marriage to the Rev. Sven A. Laurin of Amesbury, Mass., at a service held in the Tenney Memorial Methodist Church in Salem on Aug. 7th.

The Annual Conference on Preaching of Boston University School of Theology will be held at Copley Methodist Church, Boston on Nov. 1st, 2nd and 3rd. Attendance at this conference is one of the regular academic requirements of the school.

Dr. and Mrs. Walter Simmons Chester announce the marriage of their daughter, Evelen Elizabeth to Leonard Earle LeSourd, son of Dr. Howard M. LeSourd, dean of Boston University's School of Public Affairs, and Mrs. LeSourd. The ceremony took place on Aug. 21st at Marble Collegiate Church in New York City.

Dr. Edel Next Sunday

As part of the emphasis upon youth interests given during the last of August in the national meeting in Grand Rapids under the sponsorship of the International Council of Religious Education, the Methodist Youth Fellowship, and other denominational young peoples organizations, President William W. Edel of Dickinson College, Carlisle, Pa., will broadcast on Sunday, August 29 (10:00 a.m., E.D.T.) over the CBS network "Church of the Air." The sermon subject is "Scorecard for Tomorrow's Game."

The service will originate on station WHP, Harrisburg, Pa. with music by the choir of Grace Methodist Church. Dr. Edel's entire ministerial career has been dedicated to youth. First in the U.S. Navy chaplains and more recently as a college president.

The Rev. George Truman Carl, pastor of the Methodist church of Park Ridge, Illinois, was the writer of a pageant entitled "Lincoln The President" presented last week at the annual Park Ridge Summer Festival. The festival is sponsored by the local American Legion post.

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, was the guest preacher last Sunday at Ocean Grove Campmeeting, Ocean Grove, N. J. Mr. Howard W. Selby, prominent New England layman, is vice president of the Ocean Grove Association.

990 pairs of eye glasses have been collected by the members of The Methodist Church at Milford, Mass. for distribution to people in Western Europe. The Milford Methodists are enthusiastically doing this work for distribution through the American Friends Service Committee, 20 S. 12th. St., Philadelphia, 7, Pa.

Off To Amsterdam

Methodist Information

New York—Some well-known Methodists who sailed on the S. S. Queen Elizabeth on Aug. 6th for the Amsterdam Assembly: (l. to r.), the Rev. Dr. Oscar T. Olson, Epworth-Euclid Church, Cleveland, Ohio; Bishop James C. Baker of Los Angeles, president of the Council of Bishops; Miss Bettie Brittingham, New York, editor of the *Methodist Woman;* Mrs. Clark and Dr. Elmer T. Clark, New York, editor of *World Outlook;* Mrs. John D. Bragg, St. Louis, president of the Woman's Division of Christian Service; the Rev. Dr. Theodore H. Palmquist, Los Angeles, minister of Wilshire Church.

Chaplain Percy M. Hickox, Colonel U. S. A., and pastor of the St. John's Methodist Church, Dedham, Mass., is on active duty until Sept. 15th as district chaplain of the New York, New Jersey and Delaware Military District at 90 Church St., N. Y. C. and Governors Island.

The Rev. William H. Ford, chaplain of the Methodist Hospital in Philadelphia, has filled the pulpit of the Hoomen Memorial Church in Mt. Pocono, Pa., during July and August, for the fourth successive season.

Charles R. Prewitt, Jr., young son of the Rev. Charles R. Prewitt, pastor of the Methodist church in New Rochelle, N. Y., was killed in an accident near Pine Knoll Ca in Tamworth, N. H. on Aug. 16th. T boys were killed and four injured when truck in which they were riding swerved Route 16 near Chocorua Lake and struc tree.

The speaker on Sunday, August 29th, the Summer Pulpit Series of the Harv Epworth Church in Cambridge will be pastor of the church and the director of Wesley Foundation at Harvard, Dr. Earl Furgeson. Dr. Furgeson's ministry in N England began in 1931 while he was a dent at Boston University School of Th ogy. He has served churches in New H ford, Mass. and Manchester, Conn. Hav graduated with honors from DePauw U versity, Mr. Furgeson came to Boston U versity and Harvard for post-graduate st and received his Ph.D. degree in 1939 in field of social philosophy. For the past th years Dr. Furgeson has been on the fac of Boston University School of Theol lecturing in homiletics. Beginning Sept ber 1st he will be on the faculty of the W minster Theological Seminary, Westmins Maryland, as professor of Preaching Church Administration. Dr. Furgeson's to next Sunday will be "Christianity Rugged Individualism."

Auto Slips From Ferry

Missing death by a matter of minutes w the car in which they were seated aboar ferry in Nova Scotia, slipped off the and became submerged in 20 feet of wa the Rev. Guy H. Wayne, pastor of St. Pa Methodist Church, Lynn, Mass., his w Mrs. Mary Wayne and two of their child narrowly escaped drowning recently Riverton, N. S., it was revealed today.

Only the heroism of the Lynn pasto widely known Methodist leader, preve what might have been a tragedy to the fa who are on their annual vacation. They w seated in the family sedan aboard the f when shortly after the vessel left its slip, car rolled off the rear runway.

According to dispatches from Nova Sc Mr. Wayne quickly pushed his wife daughter, Jane Wayne, 22, and his son liam Wayne, 20, through a rear window the car to the surface, before saving him All four swam to a nearby shore in the Harve river.

They reported no injuries, and nea wrecking crews brought their automobil the surface. According to reports, the acci occurred as the family were headed for sher's Island and the summer home of S age D. Ritcey of Broad Street, Lynn phi thropist, who recently donated a memo chapel to St. Paul's Church.

The family left Lynn on Aug. 2nd f month's vacation in Nova Scotia and the N England States. The accident aboard the f

:hem several days until repairs could to their automobile, a new Dodge

Vayne is a research chemist employed assachusetts General Hospital and the student at Union College, Kentucky. ıted from the *Lynn Item,* Aug. 16th.

.ditor of ZIONS HERALD will be guest at the Union Protestant Service at .rk Methodist Church in Scranton, next Sunday, Aug. 29th.

Vilbour Eddy Saunders of Hights- J.J., has been elected to succeed Dr. McNeill Poteat as president of the Rochester Divinity School. Dr. Po- igned on June 23rd because of ill Headmaster of the Peddie School past 13 years, Dr. Saunders, who will his new post about the first of the currently chairman of the commis- the ministry of the Northern Baptist tion. He is also a member of the nation's board of education.

Trena Brooks Smith, wife of the Rev. Leslie Smith, pastor of First Methodist , Vineland, N. J., passed away at the ge there on Aug. 17th. The former Brooks of North Cohasset, Mass., Mrs. was a graduate of New England ess Training School. The funeral ser- ıs held in Vineland on Aug. 19th he direction of the Rev. W. W. Payne, tendent of the Bridgeton District. Mrs. is survived by her husband, three rs, Dr. Marion B. Smith, Amherst, Mrs. Henry O. Dresser, Baton Rouge, d Ruth E. Smith of Vineland; and son, Verne, Jr., a student at Jefferson College.

p John Wesley Lord, resident in the Area, will be the preacher at a Union in St. Mark's Methodist Church in ne, Mass., on Sunday, Aug. 29th at The four churches united are Brook- otist, Leyden Congregational, Harvard gational and St. Mark's. The Rev. ı R. Leslie, pastor of St. Mark's will the service. On the following Sun- pt. 5th, the pastor's brother, the Rev. ner A. Leslie, professor at Boston Uni- School of Theology, will be the

following is the list of guest preachers ed to speak at the Morgan Memorial st over Boston station WORL (950) period Wednesday, Sept. 1st, through Sept. 17th at 8:10 a. m.

—The Rev. Cesare Santiocci, Evan- l Baptist Church, Quincy.

—Professor Ronald Hu, professor of Testament, Theological Seminary, ing University, China.

3—The Rev. William M. Blessing, ty Methodist Church, Cambridge.

—Dr. Wesley G. Huber, ex. secy., Evan. of New England.

Sept. 7—The Rev. Thomas MacAnespie, Phillips Congregational Church, South Boston.

Sept. 8—Mr. Wendell S. Moore, Treasurer of Morgan Memorial.

Sept. 9—The Rev. Arthur L. Mansure, Methodist Church, Allston.

Sept. 10—Dr. Nathan W. Wood, First Baptist Church, Arlington.

Sept. 13—The Rev. Edwin T. Clemens, Swedish Cong'l Church, Roslindale.

Sept. 14—The Rev. Henry E. Helms, Church of All Nations at Morgan Memorial.

Sept 15—The Rev. Ira J. Roberts, St. James Methodist Church, Woburn.

Sept. 16—The Rev. William B. Miller, First Parish in Cambridge, Unitarian.

Sept. 17—The Rev. William T. Howe, Broadway-Winter Hill Cong'l. Church, Somerville.

Four Boston Bishops

Four bishops who have served the Boston Area, snapped in between sessions of the recent General Conference, are Bishops Herbert Welch, Edwin Holt Hughes, Lewis Oliver Hartman and G. Bromley Oxnam.

The Rev. W. Ralph Ward, Jr., minister of the South Methodist Church in Manchester, Conn., since 1941, is being transferred by Bishop John Wesley Lord from the New England Southern Conference to the Pittsburgh Conference as of October 1, for appointment by Bishop Lloyd C. Wicke of the Pittsburgh Area to the Mount Lebanon (Dormont) Church on the Pittsburgh District. This is the church of which Bishop Wicke himself was pastor at the time of his election to the episcopacy by the Northeastern Jurisdictional Conference, meeting at Albany this last June, and which was formerly served by the Rev. Dr. George A. Fallon, now pastor of Wesley Church, Worcester, Mass. The Rev. Mr. Ward began his ministry in the Southern Texas Conference in 1929 but was transferred to the New England Southern Conference in 1932. During the sixteen years of his membership in New England Southern, he has served as president of the Board of Education, dean of the Wilbraham School of Ministerial Training, and as a delegate to the Northeastern Jurisdictional Conference of 1944 and to the General and Jurisdictional Conferences of 1948. Mr. and Mrs. Ward have two sons, Ralph A. and David B.

Jacksonville Campmeeting

Camp Jacksonville, situated on the shore of Gardiner Lake, three miles from the town of East Machias, Me., has just completed its eighty-third year of service. In an earlier day, the camp was used for the week of campmeeting only, but in the past six years, under the able leadership of the Rev. and Mrs. G. Vaughn Shedd, the superintendent of the Bangor District, and his wife, the use of the camp has been extended. This year the camp has been in continuous use for six weeks. The season has included a girls' camp sponsored by the Women's Clubs Federation of Washington County with Mrs. Adelaide Rogers as director; a boys' camp sponsored by the County Chamber of Commerce, the Rev. Kenneth Cook of Lincoln, director; a Girl Scout Camp with Mrs. Marian Wooster of Machias, director; MYF Institute with the Rev. George Budd of Machias as dean; a W.S.C.S. institute with classes on methods by Mrs. Kenneth Cook of Lincoln and on "Woman and Her Church" by Mrs. Ralph Barron of Bangor; as well as the inspirational and evangelistic services of campmeeting.

Each day the Rev. Ralph Barron led a group in the study of the "Highlights of the Bible." The afternoon speakers were the Rev. Alexander Stewart of Cutler, the Rev. Ernest Heywood of Calais, the Rev. Royal Brown of Houlton, the Rev. Elwin Wilson of Orono, and the Rev. Guy Wilson of Oldtown. Sunday speakers were the Rev. Edwin Tewksbury, executive secretary of the Board of Missions and Education of the Maine Conference; the Rev. Harold Rowley of Woodland and Mr. Barron.

Bishop John Wesley Lord was the guest of the campmeeting on Sunday, July 25th when he spoke to a record breaking crowd. A gift of books on Maine was presented him by the group in attendance.

For the second consecutive year, the evangelist was the Rev. William Turkington of the New England Evangelistic Association. His messages and his ministry of music led to a consecration service on Friday evening.

After eighty-three years of service, the usefulness of this campground has just begun A new feature this year has been the swimming classes under the direction of A. J. Grant, Chicago, Ill., a Red Cross swimming instructor.

In appreciation of the high quality of leadership given by Mr. and Mrs. G. Vaughn Shedd in all the camp activities, a surprise party was given in their honor at Jacksonville Inn. Original songs and poems were in keeping with the event which featured a beautifully decorated cake on which was written "Six Years of Service." A purse was presented to the Shedds as a small token of the love from the camp family. The Susanna Wesley Women's Society of Christian Service of Jacksonville Campmeeting served refreshments at the social hour.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson For Sept. 5

AQUILA AND PRISCILLA. ACTS 18:1-3, 18-19, 24-26.

Home Churches

When migrating people, like the early settlers of America, begin to settle down, they do not organize church societies and build churches at once. They first provide houses and worship God with a handful of neighbors. This was the case with the Jews who for one reason or another were on the move when Paul was preaching the Gospel of Jesus Christ on his great missionary tours. Their homes were used often for places of worship.

Aquila and Priscilla were Christians who had been converted in Rome and who had been driven out of Italy by order of the Emperor Claudius about A. D. 52. They first went to Corinth and later accompanied Paul to Ephesus. They were hosts to Paul when he preached in Corinth.

So important was this home service to the work of Paul that he mentioned "the church that is in their house" in bearing greetings from Aquila and Priscilla and the churches in Asia.

The early churches in this country were founded mostly in the homes of the settlers. As you study the history of any community today, you will find that in some log cabin or sod home the people met to worship God. Out of such gatherings in the homes of the people, there came the church of Christ.

The home is still the meeting place of Christians. Small groups meet in the home to pray or discuss problems of Christian living or for fellowship today in many communities. And in remote areas the worship of God and religious education projects are carried on in the homes of the people.

Tent Making Christians

Paul and Aquila and his wife Priscilla were tent makers. Tents of woven materials were the early homes of the Jewish people. It is not surprising that tent making was one of the main occupations of the Hebrews. It was carried on as a home industry and was a journeyman's trade.

We need to get the significance of this occupation of Paul and his helpers, Aquila and Priscilla, well in mind. The early Christian missionaries did not have a great Christian church back of them which provided them with support. They were strictly on their own and they did not represent any particular kind of doctrine or any ism or fraction of the gospel. They were free to go and come as they pleased without orders, reports, or the proper distribution of credit. Imagine St. Paul writing back a report of his achievements or of his contacts or progress. He had no public relations agent or well organized publicity department. The word soon got around that Paul had arrived and the Devil gave him adequate publicity.

One of the worst features of any organization is the necessity for full time paid workers to keep the wheels running. The organization calls for so many workers that the belief gets around that it is run for the benefit o help. This is true of our own national government, mention state and local government agencies. At the ent time, one out of every six people in the United is on the federal payroll in one way or another for p full support. The church requires a host of full pastors, priests, board secretaries and missionaries the kind of work Paul and Aquila and Priscilla did making tents for a living. Paul had some support fro jails he got into for preaching the Gospel, and we overlooked this means of support.

Lay Activities

The consecrated tent makers who made tents for ing and preached the Gospel or held church at hom their neighbors are badly needed today. It is one o faults of the church that it looks too largely to paid fessional servants for leadership. The preachers ar nearly hired men who do the work of the churc wages or salaries or perquisites.

Who were the men around Jesus and Paul who left work and followed their calling as Christian disc From what great university of Christian trainin Matthew and Mark and Luke and James and John c Saul of Tarsus was a trained religious Jewish leade got so steamed up over his learning as a "Hebrew o Hebrews" that he spent his time persecuting Chris He got something on the way to Damascus that o his soul and closed his eyes long enough to get t straightened out. He was so thoroughly convert Christ that he joined the new group of Christians an ported himself by tent making while preaching thi gospel. Paul was a Christian layman.

The point to all of this tent making and home church program that got Christianity going in the is clear. The church as a vast, complicated, missio highly specialized and expertly led organization h very serious handicaps and weaknesses. The real pio ing is done by self-supported, independent, l equipped, and daring souls who strike out into some wilderness and break new trails into some promised Later this handful of scouts which is at best sca number and equipment becomes an army of occu or "our great church." It is time then for some new makers to pick up their tools, move on to some ne venture where tents are needed. Few trail makers neers, or progressives have ever lived in steam h houses or worshipped in air conditioned sanctuaries. hovered over campfires, kitchen stoves, or huddled tog like cattle in a storm to weather some storm of h criticism.

A church that requires too much expert, paid lead may have to offer too many inducements for convert members.

Messengers Of Goodwill To Japan

WILLIAM W. REID

t is true that
n the world
mad, noth-
is so much
ed as cen-
of sanity,"
the fifty-
young men
women who
this month
Los An-
as mission-
from the
ed States to

They experiment in using chopsticks at the Japanese Methodist Church, N.Y.C.

have a task of "witnessing" for Christ and his cause as has come to few such groups in modern history. r they go, imbued with the spirit of Christian ideal- to render humble service to those who only a few years ago were the enemies of our nation—a people vere ready to obliterate with bombs. Some of these g missionaries were in the armed forces that fought ı; all are now eager to witness for Christ and to ote brotherhood and peace.

r two months these Christian volunteers — chosen larger numbers who would go — have been in in- ve training in the environs of New York — Riverdale- udson and Hackettstown, N. J. Of the 59 selected, e sailing under the Board of Missions and Church ısion of The Methodist Church—46 to Japan, and 5 orea; six to Japan under the Presbyterian Church, and under the Evangelical-Reformed. All are college ıates, and most of them have some post-graduate es. All are young, several celebrating their twenty- birthdays while in the intensive training course. They oing to Japan and Korea for three years of service— s for their work being furnished largely by individual churches. This brief tenure is experimental and may new pattern in missionary recruitment which is gen- for life service.

ven of the missionary-teachers were GI's during the t war and are anxious to build goodwill between the . They are: Eliot R. Shimer, of Maywood, N. J.; Keith W. Johnson of Seattle, Wash.; William D. Porter of Berkeley, Cal.; Peyton L. Palmore III, of Hampton, Va.; who was born in Japan of missionary parents; W. B. Swim of Baird, Texas; James W. Wilson of Hardy, Ark.; and Leon K. Walters, Jr., of Columbus, Ohio. One who comes from a Japanese American family, Morse T. Saito, of Chicago, is also in the group.

"They are interested."

Dr. Kitchin teaches the teaching of language by methods developed by the United States Army

Because of the food shortage in Japan, each member of the group will take along a six month's food supply. And to help in the housing situation, four prefabricated houses are being taken. One will be set up in Nagasaki, one in Nagoya, and two in Tokyo—at Aoyama Gakuin, the Methodist college, and at the Wesley Foundation.

Those missionary-educators going to Korea will serve at girls' and boys' schools in Songo, South Korea; and at Iwa High School, Paiwai High School, Pai Chai High School, Chosen Christian College, and Iwa College for Girls, all in the capital city of Seoul. One specialist will serve with the Y.M.C.A. in Nagasaki, Japan, and another in social settlement work in Hiroshima.

"The Fellowship of Christian Reconstruction," as the project is named, has been under the leadership of Dr. Floyd Shacklock, of Drew University, a former missionary to Japan, and Mrs. Shacklock, a religious education specialist. Associated with them in the two-months training period has been a faculty of specialists in English-teaching methods—most of these young people will teach English in Japanese schools and colleges—and others to orient their religious and educational approach to a different civilization. Teachers College, Columbia University, furnished three English-methods specialists: Dr. Aileen Kitchin, Professor Samuel D. Wehr, and Professor Virginia French. Other faculty members included: Dr. Lowell B. Hazzard, of Illinois Wesleyan, "English Bible;" Dr. Harold DeWolf, Boston University School of Theology, on "Spiritual Resources for Conflicting Ideologies;" Dr. Matthew Spinka, Hartford Theological Seminary, on "The Challenge of Communism and the Christian Response;" Dr. and Mrs. Kris Jensen

Dr. Wehr teaching them to teach English

of Korea; Miss Rose Sugiyama, teacher of Japanese. A number of missionaries and mission board officers also spoke to the new missionaries or conducted special classes.

For each missionary-to-be there were four majors during the school period: Spiritual Resources; Methods of English Teaching; Culture, Customs and History of Japan (or Korea); and intensive study of the Japanese or Korean spoken language. In addition there were periods for worship, recreation, visual education, personal discussions with resource people, etc.

These missionaries are going to Japan and Korea mainly to teach English and to engage in social settlement projects. But they are going, too, to share radiant Christian personalities with the Orient, to be witnesses for and of the best in the Christian church and in Christian civilization. As Dr. Hazzard said to them in his parting message:

"Some of you are going to be restless because you must teach English instead of engaging directly in Christian work. But that is your great good fortune. You have answered a call to do something the Japanese greatly desire. Your teaching of English gives you a natural point of contact. You will spread your faith as Christianity always been spread—by indirection. You will spread it the contagion of your lives.

"In Japan you will be marked persons. Everybody know that you are Christians, and everybody will be ju ing Christianity by you. If Christianity has become in like a well of water, making you happy, helpful, di plined, mature, radiant and self-forgetful persons, t people will be asking where you get this power, and y most effective evangelism will be done. And to spread Christian spirit is the most effective thing you can do the world. . . .

"In Japan you will be in a country where the fury war has done its worst. The unbridled passion of m loosed the bombs, and man-made destruction will round you on every side. Then you come as countrym of those who dropped the bombs, some of you return to scenes you visited in another capacity. You come by cumpulsion, except the compulsion of the spirit of Je You come to bring love. You come to treat men of Jap ese face as men and not as enemies."

Washington Diary

SAMUEL W. IRWIN

A Monument By The Tiber

This is not a paragraph on the Vatican or on Castel San Angelo, nor the Ponte Milvia above which the sign of the Cross appeared to change the heart of Constantine, nor the massive fountains on the Janiculum Hill where Lars Porsena of Clusium once looked down upon Horatius at the wooden bridge, but a brief recital of our own National Monument to George Washington by a Tiber of our own.

From up along the base of Jenkins Hill, where the Capitol now stands, down through the center of a marshland and hard by the site of the tower memorial to our first president, once ran our own Tiber creek, but now little remembered. This ever over-flowing stream passed down by way of the present line of huge government department buildings on the Mall, the Mellon Gallery of the Smithsonian and the Museum of Natural History, and down by the slight rise where the monument was later to be erected. (Here at 15th Street and Constitution Avenue is the waist-high water sign, still decipherable, of the little Tiber at flood on a brown stone marker.) Then on through the lower marshland westward where the mirror pools now are, past the present site of the Lincoln Memorial and out into the Potomac River, the Tiber found its way.

The recent three-day celebration of the 100th anniversary of the laying of the corner of the Washington Monument, with its crowds reaching toward one half a million, brings to mind items from the past and indicates the vast changes in this city area. At the laying of the cornerstone July fourth 1848 the trowel used for the occasion was the one Washington had used at the cornerstone laying of the Capitol itself, and one of the quiet onlookers that day was a tall grave Congressman from Illinois, Abraham Lincoln. His own unmatched Memorial now stands just beyond mirror pool and looks down upon the waters of the P mac and across toward sorrow laden Arlington Natio Cemetery.

Down along the Mall with its massive buildings, four tions had to be laid deep and the pilings strong. Today under the National Archives Building, pumps operate one might at first surmise perhaps, that they worked protect the foundations from ghost waters of the vanis Tiber, but the engineer explains that the pumps are work bringing water for the cooling systems of the M from the clear Tidal Basin one half a mile away. thousand tourists might easily visit Washington, D. C. not find out we ever had a Tiber.

Temperance Senator Retires

An emissary of Pyrrhus bearing demands upon Romans for surrender back in 280 B. C. returned to port to his leader; "The Roman Senate is an assembl kings. They will never talk of peace while an enem upon their shores." And retiring Senator Capper of K sas, in his fight against the liquor traffic, has never off a compromise with Pyrrhus; his archers, his eleph (and his donkeys) and his advertising.

Seventy years ago this pilgrim for sobriety set ou boy of thirteen, as a typesetter. He wrote then his ple "I am now thirteen years old and I am going to save money instead of spending it for tobacco and drink, by the time I am twenty-one, I will have enough to b second hand press." Today he has ten papers in four st while *Capper's Farmer* boasts nearly 2,000,000 subscri It was his bill to outlaw liquor advertising that w have protected the dry homes of America; and that the 80th Congress left to die in an Interstate Comm Committee file. His own colleague, Senator Clyde H

ansas, has sought to block the measure by an un-
substitute of his own.

e the words Faith, Hope and Charity still stand out
temperance monument at 7th and Penn. Ave. N.
water runs in the drinking spout, (though the
and birds have their trough supplied.) Patches
paint are splashed over the two dry open-throated
es, and a giant bronze crane stands full height on
rooftop, like a scene from the rushes of a lonely
na bayou. But the dragon drink does not yield
any gentle persuasion to "cease and desist." The
"Alphonse-Gaston bowing session" of Congress
have been greatly worth its while had it done no
egislative task than to enact into law the Senator
Bill.

A Time For Tolerance

preacher of the morning was from Holburn Cen-
esbyterian Church, Aberdeen, Scotland. His theme
'Ambassadors for Christ." The speaker of the after-
n Franklin Park off K Street was from the Roman
c Guild for the propagation of the faith. The theme
'he Fatherhood of God." One noted a difference.
Scottish clergyman prayed, "Let thy blessing rest
ne people of this great land and deliver them from
." He asserted that the Christian church is uneasy
the upsweep of material paganism. The world
old is not a family. Everywhere are estrangements,
ions, suspicion and fear. We allow prejudice to
n against nations and races. Emancipation is not
n politicians nor through creeds but through Christ's
ators. If we had taken Christ seriously, atheistic
nism would flee like shadows in the sun.

said that Shakespeare put into the mouth of the
d Shylock counsel against the inter-acting ills of
nates. "He scorned my nation," Shylock storms con-
g Antonio. "He cooled my friends, he heated mine
s, and what's the reason? I am a Jew. . . . I am hurt
ne same weapons, healed by the same means. . . .
wrong us shall we not revenge? If we are like you
rest we will resemble you in that. . . . The villainy
ch me I will execute, and it shall go hard but I will
he instruction."

priest of the afternoon began. "God left us a sure
." There was one source of instruction—the church.
was only one truth. The opposite of truth must be
od. The church founded on Peter was the guide—
churches were man-made. "The Roman Catholic
n has been the same for 1900 years," he declared.
came the question hour. Some one ventured that
nfallibility was very recent and not from 1900 years
rom the stand the answer came. "True, infallibility
nounced only in 1870, but for 1900 years it had been
nd of the church. The church moves very, very
to its pronouncements." (No one mentioned the
ulate doctrine of Mary of 1854, or transubstantiation
thirteenth century.) One asked why the Roman
ic Church suppressed Protestant work in Spain. A
ker broke in to relieve the priest from that up-to-
nute query: "There is, according to Ambassador
Hayes, no restriction on Protestant work in Spain." Some informed listener denied the truth of the statement categorically. The priest hurried on to say in a most precarious defense, "The Church in Spain and in Latin America did not allow every Joe to come in and preach their false doctrines," and Catholic tolerance, (even in D.C., U.S.A.) went tumbling into the water pool behind.

Testimony Of A Chaplain

(Continued from page 801)

Foreign Division of the Board of Missions and Church Extension and certain other church agencies. Learning of my forthcoming trip, the commission accredited me as its special representative to confer with chaplains stationed in areas to which I was going. I visited Methodist chaplains in the Philippines, Okinawa, Japan, and Korea. Never have I known such unanimity of opinion on any one subject as these men hold about the commission. Their greatest fear was that the church would fail to realize how much the MCOC is doing to help them in their ministry to the American boys for whose religious and moral instruction they are responsible. They asked, "Will the church revert to its pre-war disinterested attitude? Will busy churchmen, concerned with the great programs and major undertakings of the church at home, continue to remember chaplains and the men whom they serve?" It is easy to doubt and to magnify these doubts when one is far from home and, especially, when busy bishops, conference secretaries, and brethren have failed to answer reports and personal correspondence. Too often even those who do reply want to know, "When are you coming back to the conference?" as if the chaplain had severed his conference relationship. To the chaplain MCOC is a consistent reminder through its bulletin, letters, and service parcels that the church *does* care for its post-war chaplains.

I told the chaplains with whom I visited abroad that I was convinced the pre-war attitude toward them would not be revived by The Methodist Church. Too many ministers in our church served as chaplains during the war and they will not forget the importance of the work in which they once shared. Too many laymen of the church were in the war or had sons in the service. These men will demand that the church increase rather than lessen its contacts with and services to chaplains. The work of the commission in the past has been limited by inadequate facilities, temporary legislation, and insufficient personnel, but it is possible in the future for the commission to become the agency through which every Methodist chaplain and every Methodist serviceman may be more closely drawn to his church. Plans are already blue-printed, and some in operation, which will make MCOC more valuable than ever before.

My testimony is that throughout four years as a chaplain, in the two years of intimate contact with the commission since the end of the war, and during a visit to post-war Methodist chaplains in the occupied areas I have found the MCOC indispensable to hard working chaplains who seek to serve their church by serving the men in the far-flung areas of the world.

How Boys And Girls Came Into The Church

Charles Drake Skinner

Director of "The Crusade for Christ," St. James Methodist Church, Chicago, Ill.

There have been many ways in which boys and girls have passed from the home and the church school into membership in the church. This is no attempt to present an ideal way, but simply one way that was used in the Year of Church School Advance. The boys and girls were in the junior and intermediate departments of St. James Methodist Church School, Chicago, Illinois.

The first step was with the teachers personally. They were asked to read at least three pieces of literature, namely: "The Teacher Leading Boys and Girls to Christ" by Mary Skinner, "The Teacher Leading Youth to Christ" by Hoover Rupert, and "Teaching for a Verdict" by Dr. John Q. Schisler. It was felt that a teacher should have the privilege, as well as the responsibility, of being the individual to first approach the pupil about being publicly identified as a follower of Christ and to prepare for membership in the church. If the response of a pupil was favorable, the name was turned over to the director of "The Crusade for Christ" as a prospect for the pastor's instruction class.

Here the director of the Crusade took over. His first step was to dictate a personal letter to each boy and girl. This was an attempt to follow up the teacher's appeal with a simple explanation of what it meant to be a member of the pastor's instruction class. The work of the class was not to take the place of religious training in the home, or instruction in the church school, but to supplement the same. It was emphasized that one of the important benefits of being a member of the instruction class was the association with the pastor and the opportunity for them to know each other in an intimate way. The letter closed with the suggestion that the pupil talk over the matter with his or her parents and the writer would contact the parents later and explain further the work of the class and answer any questions.

The next step was to contact the parents, which brought some interesting results. The parents were especially appreciative of the interest the church and church school were taking in their children. In a few instances the parents decided to unite with the church themselves. In other cases they expressed a willingness to consider the matter and decide on coming in at the time when the children had completed their course of instruction. Naturally the majority of the parents were already members of St. James.

At this point the pastor, Dr. George A. Fowler, took over. He called to the altar on a Sunday morning the boys and girls who were to be in his instruction class with the approval of their parents, in what was called a "Recognition Service." He explained to the congregation that these boys and girls were not joining the church in full membership at that time, but were to be in his class for instruction and guidance up to full membership. He also exhorted the members of the church to accept their responsibility of being the local church, into the membership of which the children would come. He then asked the boys and girls to kneel and repeat after him a prayer of consecration. The final step became the work in the pastor's instruction class itself, which met from week to week.

In this simple program, the home, the church school, and the church co-operated to train the boys and girls for membership in the local church. Twice the boys and girls knelt at the altar of the church — once at the "Recognition Service" when they began their study in the pastor's class, and again when they had completed their work and were received into the fellowship as full members of St. James Methodist Church.

Fundamentalist Platform

Amsterdam (RNS)—A doctrinal platform adopted by the International Council of Christian Churches at its first assembly here formerly established the council as an agency "unreservedly dedicated" to maintaining "according to the Word of God, the purity of the church in doctrine and life."

The Rev. Carl McIntire, pastor of Bible Presbyterian Church at Collingswood, N.J., and secretary of the American Council of Christian Churches, asserted that the council "claims to be the only Protestant council," obviously an indirect attack on the World Council of Churches, which is also holding its first assembly at Amsterdam later in A

Doctrines contained in the platfor cepted by the International Council in "the plenary divine inspiration of Scri in the original languages, their cons inerrancy and infallibility . . . , the God . . . , the essential deity and rea proper but sinless humanity of our Jesus Christ . . . , His resurrection among the dead in the same body where was crucified, and His second coming the everlasting bliss of the saved an everlasting suffering of the lost."

Some 100 delegates representing 22 tries attended the sessions of the eig assembly, held in the English Ref Church here where the Pilgrim father shipped before going to America.

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On A Wide Circuit

W. W. Reid

Money

In Dr. Oscar Thomas Olson's cons stimulating column in *Epworth-Euclid look,* I recently found this thought-p ing essay on the value of money:

"Money is important, not simply for it will do, but for what it is. Mo brains, brawn and nervous energy in asset form. Money is the stored up capi tion of the thought and work of pe Money is minutes, hours, and weeks pended life. Money is human life, energy, human sacrifice, put into exc able form.

"Jesus recognized very clearly the importance of money. His sayings a parables again and again deal spec with the acquirement, the use, the m ment, the expenditure of money, and lation to human welfare. He unde that the way a man pays is basic to th he prays.

"There was a time when I would up before people and say: 'All this G given you.' Then it was not too diffi recite all the things and all the res that life holds and that are a part contemporary richness of life. It is tru all the wealth and all the resources great, wide-lying world do belong t Earth and sky, beauty and wonder, pos and actuality — all this God has give

"But today, instead of saying 'All th has given you,' I prefer to be more r and say to you: 'This is all God has you.' You do not have unlimited res of time and energy and money. Th only twenty-four hours in a day and days in a week. You have just so muc to do what needs to be done. You have undreamed and unmeasured in of time. You have now, today, and your hands find to do you must do n

"The fact of the matter is that w you have in terms of time, energy and this is all God has given you! What

ery arbitrary is a great opportunity lemonstration of a stewardship. And onvinced that this is what life is all t is our one chance to demonstrate level our stewardship.

onsecration of our money power nean that we would Christianize the on of our wealth and study the strat- pending and giving. And if we were one tenth of the ingenuity and energy the making of money to the strategy g it, we could redeem suffering peo- m misery and create reservoirs of ll round the world. We could de- missionary program which would he hands of each Christian levers of ng enough to help the most distant s of God's family."

ar On Industry Labor

, N.Y. (RNS)—Methods by which rch might help to foster a better nding between management and ere discussed at a three-day Church- eminar on Industrial and Labor Re- at Cornell University here. More church, labor, and management lead- ded.

Cameron P. Hall, executive director Department of the Church and Eco- ife of the Federal Council of Church- ed that the church has been "timid" tering into discussions on economic

asier to preach sermons ignoring con- l topics," he said. He added that eco- fe is based upon three things—order, nd freedom—and that the church phasize justice and freedom as much sses order.

church must not be neutral in labor- nent controversies," he declared. "It survived for centuries by being neu- must be partisan, not to labor or nent, but to the principles and jus- lved in such disputes. It must insist e."

hn Paul Jones, chairman of the New te Council on Social Action, urged for practical service on the part of , the translation of the teachings and of religion into everyday life and e.

eminar was sponsored by the Com- on Social Action of the State Coun- urches and the Social Service Com- of the State Baptist Missionary Con-

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Church Clubs To Combat Housing Problem

PROVIDENCE, R.I. (RNS)—Sheriff Michael F. Costello, who describes himself as a "militant" Roman Catholic, is waging a one-man campaign here to find homes for families facing eviction by his office.

He has just ended a self-paid newspaper advertising campaign proposing that building clubs be organized in every church parish so "we can lick this housing menace."

The sheriff's last ad advised fathers with large families that "we know of no tenements now available for families with several children" and urged them to consult their pastors who, he said, are "ever mindful of God's admonition, 'Suffer little children to come unto Me.'"

In the same advertisement he suggested that the possibilities for "party building" be explored, and proposed that several dozen parishioners in each parish get together on the problem. In this way, the ad said, "you ought not to have any trouble getting a building loan and a mortgage loan."

In an interview, Sheriff Costello said he was going to ask people with money to build tenements for large families.

"This movement may grow right up," he declared. "People may come around to look upon this kind of help as their Christian duty. People who are sensitive will find it hard to enjoy their own comfortable homes when they know their unfortunate neighbors are in distress and in fear of eviction."

A member of the Holy Name Society of St. Joseph's Church in Pawtucket, Sheriff Costello has been congratulated by Judge Mortimer A. Sullivan of Superior Court for his "humaneness" in dealing with eviction cases.

As a matter of fact, Costello admits he has been in contempt of court on countless occasions for not carrying out orders to evict people.

"I'm taking the risk," he explained, "only because we would do irreparable harm to individuals if we carried out the court orders strictly."

When Judge Sullivan praised Costello for his humaneness he "reluctantly" issued a writ of mandamus compelling the sheriff to serve execution in a trespass and ejectment case. However, he stayed execution for two weeks when Costello appealed for more time.

Recently, when he found a Jewish family on the list of people he was to evict, Sheriff Costello went to the rabbi of the synagogue attended by the family.

"I asked the rabbi to announce to his flock that they should pray for the welfare of those people and make a personal effort to see if they couldn't find a home for them."

Sheriff Costello says that today "attorneys for landlords are pressing us for action. Tomorrow, the same attorneys, representing tenants, will be demanding additional time."

He doesn't plan on taking any vacation this year. "You can't put ads in the paper and then not be available to give your assistance."

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

CHURCH FURNITURE — Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalogue and details on request. Redington Co., Dept. 402, Scranton 2, Pa.

FOLDING CHAIRS—Brand new steel folding chairs. Full upholstered seat and form fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Lambeth Conference Issues Pronouncements

By Religious News Service

London — Approval of a declaration of human rights, a condemnation of Marxian Communism, and a plea for international control of atomic energy to prevent its use in war, were among the important pronouncements of the recent Lambeth Conference, consultative assembly of the Church of England.

That was disclosed here with the publication of the Encyclical Letter, Resolutions and Reports of Committees prepared by the 329 bishops and archbishops of the Anglican Communion who attended the conference from July 1 to August 8.

The conference also approved an appeal for active evangelism by all members of the church, a scheme for a larger episcopal conference to include bishops from churches now outside the Anglican Communion, and a plan for a Pan-Anglican Congress representative of the whole Anglican Communion including clergy and laity, the first meeting to be held in 1953, possibly in the United States.

Other decisions by the churchmen included adoption of a proposal for the setting up on a Pan-Anglican basis of an Advisory Council on Missionary Strategy, and of a Central College for the Anglican Communion, if possible at St. Augustine's College, Canterbury.

Encouragement was given to the steps being taken in East, West, and Central Africa, and in the Pacific, towards the formation of new provinces or other regional groupings.

The conference reaffirmed that "the marriage of one whose former partner is still living may not be celebrated according to the rights of the church, unless it has been established that there exists no marriage bond recognized by the church." This was coupled with a strong recommendation "that provincial and regional churches should consider how best their pastoral responsibility towards those who do not conform to our Lord's standard can be discharged."

A Chinese proposal for the ordination of women to the priesthood for an experimental period of 20 years was rejected by the conference, which also drew up an interim pronouncement on the South India Church.

Other subjects dealt with in pronouncements or decisions of the conference were Missionary Recruiting, the Training of Ordinands, Baptism and Confirmation, Education, the Christian Way of Life, and the Administration of Holy Communion.

In connection with the last, the conference held that "administration from a common chalice, being scriptural and having a symbolic meaning of great value, should continue to be the normal method of administration in the Anglican Communion," but was of the opinion that "there is no objection to administration of both kinds by the method of intinction where conditions require it" under provincial regulation.

Current schemes for reunion or intercommunion were shown in the reports of the conference as being of two main types, namely, schemes for organic or corporate union, examples of which are the plans projected in North India, Ceylon, Nigeria, and Iran; and schemes for intercommunion between churches in the same area on the basis of provision for a mutually recognized ministry. Such schemes have been proposed, it was noted, in Canada and Australia, and a similar scheme is under consideration in the United States.

A scheme for intercommunion between churches in the same area on the basis of provision for parallel but mutually acceptable episcopates was classed as of the second type.

The disadvantages of this type were enumerated in the committee's report and a warning was issued against proposals "for mutually recognized ministries without the satisfactory adjustment of terms of union."

This same report, which received general endorsement in the resolutions of the conference, recorded two views regarding the Church of South India. That of the majority held that its bishops, presbyters and deacons should be encouraged and accepted, subject to local provincial regulations, throughout the Anglican Communion.

A "substantial minority" held that it was "not possible to pass any definite judgment upon the precise status" of such bishops, presbyters and deacons.

In the sphere of immediate and practical action, the conference was able to recommend a general policy for relations with members of the Church of South India.

Hope was expressed that as soon as it may appear expedient to the authorities of the Church of South India to take up the matter, "such provisions of the constitution of that church and such statements as are known to have given rise to uncertainty or to grave anxiety in the minds of many, may be reconsidered with a view to their amendments."

Short Future

American students today feel their lives are based on "the short future," a Yale professor said, as he expressed his belief that "there is more seeking for religious answers to the problems of life now than at any time in the present century."

"Students are asking basic questions about the meanings and ends of life," Prof. Clarence P. Shedd said, adding that the mood of education is that the "spiritual values are the most important facts with which men must deal in building careers, homes and achieving effective citizenship."

Mr. Shedd, Stephen Merrell Clement Professor of Christian Methods at Yale, exp the current increase in religious activit the campus on the weekly radio pr "Yale Interprets the News," over S WTIC.

The Yale theologian cited as "hope f future in the fight against Bilboism" t tivities of Southern white students in t over the leadership of interracial fello and understanding. This action, bas Christian faith, is the "most heartening of the national scene," he stated.

While religious attitudes cannot be ately measured, Mr. Shedd said, recen veys in several colleges showed that th caused students to become increasing ligious. He termed "most surprising finding that in present beliefs and att toward the church veterans do not dramatically from non-veterans.

The surveys also show that veteran ticipate in campus religious work to the extent as non-veterans. However, beca their maturity, veterans have a disp tionately large share of the leadership student religious programs, he explain

Today's scholars differ from the "fl youth" of the twenties, Mr. Shedd as in that there is "a note of personal re bility and a realism about the world tion" that was not present years ago. H "Students today know that the battl peace are as desperate and demandi those of war."

The present situation is composed ther great revivals of religion nor st clamoring for religious help, the Yal fessor declared. "Rather," he affirmed, is a widespread wistfulness about r that is evidenced by quite unusual siveness to any new and well direct tiative in the field of religion — w curricular or extra-curricular."

Even though students are too imma do much about major issues, Mr. She fered the suggestion that, "on the grou their faith, they should be put in sit where they study the troublesome iss their day and do something about th something that is appropriate to their ence, insight and courage."

Mr. Shedd said that many colleges ing to restore the balance between t manities and the sciences, and, as a the number of college chaplains ha than doubled in the past five years.

The recent resignations of two colle idents to accept religious positions universities "dramatizes the most im fact about religion in the post-war — that religion is no longer on the pe even in the state colleges," he declare

There are, Mr. Shedd said, ma couragements and plenty of room fo eering in the campus religious a "There must be a several-fold increase number of competent and trained u religious workers, the churches mu

g their energies in denominational les.

gether they must do battle against the ism that has taken over our social and our college life in the past three s. For the choice of our day is not n the isms that the accidents of his- ave created but between religion and on."

isterial Training School

oraham Academy, Wilbraham, Mass., gain be the home of the New England erial Training School to be held from 6th to the 10th, under the auspices of eneral Conference Commission on Min- l Training of The Methodist Church, ichard K. Spann, director.

two instructors will be Professor Al- C. Outler, Dwight Professor of Theol- t Yale Divinity School, and Dean Rai- o deOvies of the Protestant Episcopal dral, Atlanta, Ga. Dr. Outler's lecture will be "Crucial Issues in Christian ine," and Dean deOvies' will be "Pas- Counselling."

iop John Wesley Lord will be present ghout the day on Thursday, Sept. 9th, vill speak at the chapel hour at 10:20 and at the 2:30 session in the afternoon. rd of Managers: dean, the Rev. W. Ward, Jr., Manchester, Conn.; ass't Dr. F. D. Taylor, Worcester District intendent; secretary, the Rev. J. Rex er, Lynn, Mass.; treasurer, the Rev. l Thurston, Lynn, Mass.; Joint Com- n: chairman, the Rev. C. W. Jeffras, l, Mass., and secretary, the Rev. S. L. gstone, Warren, R.I. The registrar is ev. C. T. Allen, 14 Day Avenue, West- Mass.

eatest Story" Broadcasts

uming its broadcasts for the third year a brief summer vacation period, "The est Story Ever Told" will be heard beginning Sunday, Sept. 12th, at 6:30 EDT, over the American Broadcasting any network, with the Biblical drama, uch Is the Kingdom."

program will be based on the quota- rom Mark, 10:14, 15, ". . . Suffer the children to come unto me, and forbid not; for of such is the kingdom of Verily I say unto you, whosoever shall eceive the kingdom of God as a little he shall not enter therein." The second m, on Sunday, Sept. 19th, will be "Men the Mark," based on Luke, 6:38, and rable, "The seed is the word of God." dramatic impact of these programs, tstanding radio creation of our time, continued along the same themes and s used previously in the broadcast. Sunday's program will be based on an ant teaching of Christ, dramatically ted for the radio audience. A sym- orchestra, and a choir, will furnish the background music and incidental choruses. The opening and closing musical selections, so well liked, will continue to be emphasized.

"The Greatest Story Ever Told" will be directed by Henry Denker, who also writes the script. William Stoess is the musical director. Fulton Oursler is the creator and originator of the program.

All broadcasts of "The Greatest Story Ever Told" are heard all over the world, being beamed by shortwave to 57 countries on all the continents.

Recordings of the program are also available for schools, churches, and similar groups and institutions for use on public address systems or for class study. List of available programs can be secured from recording division, American Broadcasting Company, New York, N. Y.

Rolling Ridge

Howell E. Estey

Rolling Ridge has been selected for the purpose of making possible, a combination of the best that can be produced by the skill and artistry of man, in co-operation with the handiwork of God. In its setting in the midst of a beautiful New England landscape in North Andover, Mass., it embodies both of these factors.

This can only be done when someone has invested a very considerable sum of money to achieve this result; an amount far greater than any group, or combination within the New England Conference, could possibly afford.

A dollar investment today (in new building) produces less than 50 cents worth of value, compared with the 1939 dollar value, but this property has in value, ten times the present purchasing power of this same dollar, principally, in the quality and construction of the buildings thereon; and the beautifully landscaped area about the same.

Therefore, your investment in this project will purchase ten times its present dollar value than if otherwise used.

This is not all important, when we are considering the values that are used in developing Christian character, by training processes, but it is most important when you are considering what your investment will purchase in added value for these same purposes, in an institution to be set aside for such use.

We, in this conference, do not need to apologize for the quality of either our faculty, or our instruction in the art of Christian living, as it applies to either youth or adult, or what is achieved as a result of our training institutes and other groups, but we do need to apologize for the places where we often, of necessity, have had to assemble them for instruction. This becomes a vital factor in the light of present-day trends and the thinking of leaders in Christian Education everywhere.

Cognizant of this vital need to better the situation here, a commission was set up, by a unanimous vote, and approved with enthusiasm, at the last annual conference in May.

The goal was to acquire such a property as will serve both youth and adult needs. After a careful investigation this has been done, and whether a member of the Rolling Ridge Commission calls upon you personally for your investment, or whether you send it in, out of the goodness of your heart, you may rest assured that its purchasing power (in intrinsic worth) can never be bettered.

This commission has full knowledge of how well the members and friends of this conference have rallied in support of many worth-while demands during recent years. Hence, it is with confidence that we place the Rolling Ridge matter upon your hearts, asking that your gift (or better investment) be as large as is your belief, in the area wide work of our Methodist Church.

The members of this commission believe wholeheartedly that today is the time for us all to give a united, dynamic, support of our Christian training program, which will have such a vital affect upon the church and nation of tomorrow.

Your contributions are earnestly solicited. They should be sent to the treasurer of the Rolling Ridge Commission, Mr. F. Nelson Bridgham, 174 Westford Circle, Springfield, Mass.

Belfast Anniversary

The Methodist Church in Belfast, Maine, celebrated their 90th anniversary on August 8, 1948, with services at 10:45 a.m. and 7 p.m. There was a large attendance at both services.

The Rev. Chauncey D. Wentworth, Augusta District Superintendent, was the morning speaker, using the subject and text used 90 years ago — "What Is Truth?," John 17:17. The special music was in charge of the organist, Mrs. Cleon Nottage.

The Rev. Albert E. Luce, of Bucksport, was the only former pastor able to be present. He spoke a few words of greeting. Greetings were read from the Rev. and Mrs. J. R. Howse of Ogunquit, Maine; and the Rev. and Mrs. O. G. Barnard of Camden, Maine.

The evening speaker was the Rev. H. F. Aldrich, of Phillips, who used "The Abiding Values of Christianity" as his subject. A short history of the church was read by E. Francis Collind. The present pastor is the Rev. J. Clarke Collind.

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A Pilgrimage Into The Past

Mrs. William K. Koonsen

This summer I felt a strong urge to make a pilgrimage to the scenes of the beginning of my father's ministry, and so, on a rare August morning, accompanied by a friend, I started out for Savoy and Worthington. Savoy Newstate and Savoy Hollow — five miles apart — was the double-point which was my father's first supply charge. Sixty-five years ago, in the dead of winter, he and my mother had "boarded 'round," receiving no stated salary; only what the people chose to give him as a donation. The hardships of that winter are another story! I had visited Newstate once, in 1915, but I had never seen Savoy Hollow, so an interesting prospect was in store for me. After crawling along over rough dirt roads for miles — and getting lost — I discovered the whereabouts of Newstate. It was rapidly going back to nature. The exact sites of The Methodist Church and neighboring school-house could not be determined, as reforestation has claimed that area, but I knew approximately where they had stood. The few houses, widely scattered, were mostly deserted.

At Savoy Hollow, on the main highway, all that was left of the old Methodist Church was a hole in the ground, surrounded by foundation stones. Three steps in the center-front now led to no-where. I stood upon the top step, and, facing the ghost of the past, offered a low-voiced prayer.

On the other side of the street, the old Baptist Church was still standing. The door ajar extended a silent welcome. We accepted the invitation and went in. Just a plain, worn, one-room building, heated by wood stoves, but used and loved. There were evidences of real interest in religious education — a sand-table on wheels, a library, magazines, large and small pictures, Sunday school papers and quarterlies. On the walls, some large, attractive pictures were displayed. I sat down at the small organ, and on its ancient, yellowed keys, I played "My Faith Looks Up to Thee," as I sang the prayer. According to my mother's journal, she had assisted the choir in that church, on one occasion, at least.

Rolling along over good highways, while a panorama of magnificent scenery unfolded before our eyes, we finally arrived at the next objective on my pilgrimage, a place where I had never been — the Worthingtons! Again, my father had a two-point supply charge — South and West Worthington — only this time, there was a parsonage in which to live. The two churches were separated by seven miles, and the distance was covered every Sunday, by means of horse and buggy. Cash salary, $365. I drove by the church at West Worthington without seeing it, but when I retraced my way, I noticed it — small, dilapidated, evidently unused. The padlock upon the door prevented visitors.

At South Worthington, the beautiful little church was gleaming white in its new coat of paint, and upon its high elevation, shining like a candle on a candlestick. (Cost of painting job, $400, raised by subscription.) I stopped in front of the parsonage, a large rambling house, empty, in disrepair, but someone had cut the grass! At a neighboring house, an old man was mowing the lawn. I asked him if he had lived there very long. He replied that he had. "Well," I said, "sixty-four years ago, my father was pastor of that church." "What was his name?" he asked. "Benjamin F. Kingsley." "I knew him," stated the old man, turning his head away, while his eyes filled with tears. Then he added, "I went into that church this afternoon, and sat there, trying to pray. *How do you pray?"* he demanded. Unhesitatingly I answered, "Just talk to God as you would to anyone." "As I would talk to myself?" he asked. "Yes, you do not need to use any special phrases. Just talk to Him simply."

He explained how his wife had died about a year and a half ago, and how lonely he was, with only his dog. She had been the mainstay of the church, doing just about everything over there. There are only four people to attend church now, and it is used but twice a year; for a business meeting, and for "the Conwell service." The old man took us over to the church, and with a congregation of two, I conducted a little service. Sitting at the organ, as my mother had done in days long gone by, I played and sang several hymns, concluding with "In the Sweet By-and-By." Then, standing behi father's old pulpit, I recited from r several psalms and favorite verses o ture. After that, I offered prayer, rem ing especially the lonely soul, seated of me, who was hungering for a real service again. His gratitude was pr I remarked that if I lived nearer, I come once in a while, and conduct a in the church. "Oh," he said, "seve miles isn't far."

When I left that sacred spot, there glow in my heart, because I had bee ileged to render a bit of service for n ter, but at the same time, I had a fee deep sorrow for the vanishing little cl and for the scattered souls who shepherded.

Life Insurance and Annuities

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Readers Write

(Continued from page 794)

he replied: "It's a lot better on the ne Berlin than it is in Washington."

In general I say that no one I have with really expects a shooting war a a general apprehension results from a edge of the tragic consequences wh the past, have sometimes followed actions or decisions involving the p power and face-saving. A period o tiated readjustments, relieving tension likely. There is a probability that preparation for the tough grind o sweeping negotiation conferences ma get under way. Whether or not the of Soviet Socialist Republics will ma final commitments before the electio determined is unknown; whether i the advantage of the United States t into final negotiations on questions of the Danube, Germany, Austria unt the elections or perhaps after next Jan an open question.

Before leaving the United States I w ileged by invitation of the Division of Relations of the Department of State in an off-the-record discussion on Ber Yugoslavia by top officials in these fi

From my point of view it was an to come to Europe on the same ship w Trygve Lie, Secretary-General of the Nations; Dr. Andrew W. Cordier, ex director of the United Nations, with responsibility for the General Assemb for Palestine; Dr. Louis Juillerat, dire the French Section of the Internationa Organization, and others.

Opportunity permitted a long con with Dr. Cordier on the problems progress in the United Nations. Hi sel on ways in which I might be of to the United Nations in various cou am to visit was of great value. Th ond Mission of Peace since the close war embraces visitation — in addi England and Switzerland to which just flown — to Italy, Germany, Cz vakia, Austria, Hungary, Bulgaria,

, Poland, France, and — possibly — ıere.

t September it required from 5 p.m. g Paris to about 10 a.m. the next morn- ı reach London. Previously I have trav- either all night, or all day by train from to Geneva, but today (Saturday, July flew by Swiss Air at an altitude of 7,500 nd a speed of 190 miles an hour, from on to Geneva in three and one-half .

ieving the prophetic and active leader- of the church is required in the achieve- of lasting peace, I am, as ever

Your servant,

CHARLES F. BOSS, JR.,

ıtive Secretary, Commission on World Peace of The Methodist Church

Potts New Editor

J. Manning Potts, Chicago, associate tor of the Methodist Crusade for Christ ıe past four years, has been named edi- f *The Upper Room,* effective Sept. 1st, ding to Bishop Ralph S. Cushman, pres- of the Methodist General Board of gelism.

Potts succeeds Bishop Roy H. Short ıe Jacksonville (Fla.) Area, who was d to the episcopacy by the Southeastern lictional Conference last month. He ıes the third editor of *The Upper Room* it was founded in 1934 by Dr. Grover nmons.

th a bi-monthly circulation of 2,000,000, *Upper Room* is the world's most widely guide to personal and family devotions. distributed through 50,000 churches half of which are Methodist. In addi- to the American edition there are edi- printed in Spanish, Portuguese, Chinese Braille for the blind. Thousands are amiliar with *The Upper Room* through dio programs particularly those spon- during National Family Week.

n in Como, N.C., Dr. Potts is a grad- of Randolph-Macon College with the and M.A. degrees. He received his gical training at Princeton Theological ıary, the University of Virginia, the Uni- of Chicago, and Union Theological ıary in New York. Ordained to the try in 1923, Dr. Potts has served as of Methodist churches in Richmond, burg, and Roanoke, Va., and as sup- ndent of the Richmond District of the ıia Annual Conference.

944 he became associate director of the de for Christ, a four-year program of Methodist Church in which $28,000,000 was raised for special purposes, 1,000,000 new members were enrolled, special emphasis was placed on the various phases of stewardship, and church school attendance greatly increased. One specific goal was the establishment of daily devotions in every Methodist home.

Married in 1920, Dr. and Mrs. Potts have four children, three sons and one daughter. It is expected that the family will move to Nashville when Dr. Potts assumes his duties in September.

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The Homemaker's Corner

Mrs. Harry A. Burnham

To Score or Scour?

An interesting scoring card has been developed at a home demonstration center. It deals entirely with our kitchens, and, although we may think that our modern kitchens, or attractive, but rather large, farm kitchens are just about as convenient and efficient as possible, it might be enlightening to study the card carefully.

Here are some items and points allowed for each:

A perfect score for water supply — 15 points.
Ventilation and light — 10 points.
Arrangement of working centers — 15 points.
Floors, walls, ceiling and woodwork — 20 points.
Fuel — 10 points.
Equipment — 15 points.
Storage — 10 points.
General effect — 5 points.

In one instance forty-four women completed the contest. The average of the first scoring was 66.75 per cent, and the average final scoring was 85.69 per cent. No kitchen was entered in the contest which did not show some improvement at the final scoring.

The last point, which was allowed only five points seems to me one of the most important. We all know kitchens which are so "homey," so pleasant and attractive that everyone gathers around the table and the cook-stove as though they were magnets.

I remembered one such in a little country town. It had a red-checked table cloth on the table, a pot of flowers in the window, and always a tea-kettle singing on the hearth. That kitchen would score perfect in a contest on that one point, but when it came to working centers it would fall down completely. The distances from table to bread-box, from sugar-bucket to mixing bowls, and from egg-beater to egg container, were long and wearisome. There was no reason why all these often-used things might not have been grouped handily together without in any way taking from the attractiveness of the room.

There are some modern kitchens, with all the equipment which makes today's work so much easier than it used to be, that might be given a scoring with surprising results. Kitchens can be so very nice if the outlook from them and the mental outlook in them is 100 per cent perfect.

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Books Reviewed

"Great Shorter Works Of Pascal"

"The best books are those which their readers believe they could have written." This sentence from Blaise Pascal (1623-1662) stands out in his *Art of Persuasion,* but most readers today, nearly three centuries later, would hesitate to imply for themselves the rare genius of a Pascal that these fascinating letters and other biographical data portray. In these 231 pages are woven together science, biography and devotional literature of unique significance.

Yet it is fitting that this translation with its introduction should come from Emile Cailliet and John C. Blankenagel of Wesleyan. Professor Cailliet, who has recently joined the faculty of Princeton Theological Seminary, is a foremost Pascalian scholar, with his "Clue to Pascal" and "Pascal, Genius in the Light of Scripture." These two scholars have done most excellently in editing and interpreting the great Pascal.

His "Comparison of the Christians of the Earliest Times With Those of Today" they have related to Kierkegaard, whom they have called the Danish Pascal. Note this: "In those days people entered the church only after great toil and long desire. Today people find themselves there without any trouble, without any care and without toil."

Here is a typical emphasis: "God has wished divine verities to enter the mind from the heart and not into the heart from the mind. . . . We enter into truth only through love." How beautifully Pascal accepted the homegoing of his beloved father: "We did not lose my father at the moment of death. We had lost him, so to speak, as soon as he entered the church through baptism. From then on he belonged to God."

More than ever through this edition, Pascal belongs to the ages and sages.—The Westminster Press: Philadelphia, Penna. Price, $4.50. Reviewed by C. D. Brodhead.

"No Trumpet Before Him"

Despite its title and description from Matthew 6:2, this novel has been widely trumpeted by its $8,000 award as the best 1948 fiction from The Westminster Press. It merits its high acclaim.

Nelia Gardner White, the author, is the wife of a lawyer and the daughter of a Methodist minister. These 344 pages are most delightfully written.

The story centers around Paul Phillips, a young Methodist minister at Aporia who at conference is appointed to First Church, Warrenton. To be sure, it seems improbable that a bishop would pick out and jump a young, unknown pastor who was regarded as difficult to place, and lift him from an obscure charge to the best church in the conference, without consultation with or request from its leading laymen, and against the judgment of the district superintendent. Such leaps are less likely for uncompromising prophets than for ecclesiastical priests and promoters. Yet that makes it all the more of a gripping tale.

How striking are the characters! Bishop Fellowes, his wife and daughter; Dr. Harden, whose office as district superintendent colored his outlook; Mrs. Phillips, the pastor's loyal wife, who did her duty reluctantly at Aporia and basked in the sunshine and stood firm in the showers at Warrenton; Edward Byington, who owned the largest department store and thought he owned First Church and its pastor.

What unforgettable scenes and intriguing situations ensue; conflicts between the close-gripping pastor and the constantly-griping hierarchy of the local church, deep-seated in their customs and deep-rooted in their prejudices, over against the warmth of the Good News!

This effective novel is a trumpet-call for the pastor as "preacher-in-charge" to lead his people into Christian truth and grace.—The Westminster Press: Philadelphia, Penna. Price $3.00. Reviewed by C. D. Brodhead.

"This Awakening"

Margaret Fuller of Norwichtown, Conn., has written this charming novel that deals with the awakening from childhood to maturity. Her first published book, "A New England Childhood," recounted stories of the boyhood of the poet, Stedman, with whom she had been associated for four years. "Her Son" was another novel of her father's New England boyhood. Now comes "This Awakening," a tale of English family life, linked with the glamour of business adventures in India.

Its 246 pages are written in a delightful style with vivid descriptiveness. The author is sensitive to nature with its sound and smell, and to human nature. Like music that starts at slow tempo, it gradually builds up into a symphony of faith. At the climax the reader wonders how the chords resolve in the rest of the years. The conclusion is set amid a storm on the English Channel, when Letty promises her George: "If God pleases, I will sing in life and in death. And I will sing after death. And to you."

Here is a Christian approach to life. It is a story of an English lassie, Letty, built around her early marriage to Hugh Martin, a much older friend of her dying father, and finally to George Hills, her childhood sweetheart. Great events in history are not as meaningful as happenings to people. The characters are not large-scaled but are real and wholesome.

As in few other novels, death and immortality play a significant part. Take, for instance, these words of George to Letty: "My darling, why is it that while we are a while we live, as we are pleased to cal we are always thinking about death? Perl when we die, we shall find we've only be to live."

Those who read this book will awa to a fresh appreciation of wholesome mance, delightfully told.—The Westmin Press: Philadelphia, Penna. Price $2.75. viewed by C. D. Brodhead.

COMPENSATION

H. Daniel Hawver

Beyond the tragic ways of man,
There stands the silent Way of God
Scarce given mortals here below
To see the path His feet have trod.

We make our plans without His pla
Infused with selfish greed, unbroken
the meadow-sod:
Not knowing what lies buried deep
Within the heart of Mighty God.

But Justice, mercy-crowned, and lon
delayed
Doth come to light,
Though days and years have hidden a
Far from the reach of puny sight.

Compensation! for work well-done,
And Patience's gentle, friendly hand,
Breaks in upon our blinded sight,
As often comes to sinful man:

To see the radiant cloud of light
Across our darkened skies is spread,
Pierced only by our humble cry:
"Give us this day our daily bread."

Getting a Kick Out Of Life

William L. Stidger

Mothers Are Like That

A recent issue of *Readers Digest* ha story which ties up with a universal ex ence of helping us all to get more ou life when we ponder the sacrificial spiri mothers. A teacher asked a small bo question in fractions: "Suppose your mo baked a pie and there were seven of your parents and five children. What tion of the pie would you get?" "A six answered the boy. "But there are seve you, don't you know anything about tions?" "Yes," replied the boy, "I k about fractions, but I also know about m ers. Mother would say she didn't want pie."

This reminds me of a conversation Betty Oxnam, daughter of Bishop and Oxnam of New York. We were tal about the sacrificial spirit of mothers Betty said to me: "I remember one day w we were all children when Phil, my bro said to me: 'Isn't it funny — Mother n wants anything, Betty!' "

In Victor Hugo's "Ninety Three," a Fr captain and a soldier were walking acro

during the French Revolution, when noticed a stirring in a briar patch. The in told the soldier to see what was in ushes, and he returned with a mother wo starved children. The captain, see- heir emaciated condition, handed the er a long loaf of French bread. She it, broke it into two pieces, giving one to each child. The soldier said to the in: "It is because *she* is not hungry." captain replied, wiser in the ways of ers than the soldier: *"It is because she mother."*

s, mothers are like that, always willing crifice for their children.

nmunity Center In Japan

Taura, a section of Yokosuka, an in- ial city just south of Yokohama, Japan, Methodist Church has recently opened mmunity center. Housed in buildings twenty rooms—formerly a Japanese navy rs' club—the center plans to provide the le with good reading, good recreational ties, with education at various age levels, with Christian training and inspiration. e Rev. and Mrs. Everett W. Thompson, odist missionaries, are in charge of this enterprise which is attracting the interest undreds of Japanese of all ages.

Our purpose is to challenge this non- stian community to improve its level of munity living by asking the most respon- people in town what they feel should one here, and then encouraging them to together with us to achieve these gs," says Mr. Thompson. "As they think and more deeply into their own prob- , it is already becoming obvious to some em that the basic answers are spiritual yet never spiritual [illegible] divorced from ical needs. Thus we seek to [illegible] Christian spirit in action, to cultivate stlike thinking and to guide both chil- and adults to the source of strength for nal and community living, through a icing faith in God, as Jesus demonstrated to us. We have hobby clubs, English es and supervised play for various age ps, and a library and reading room open oth adults and children of all faiths or . More than 6000 persons came for some of this program during one month. We six fulltime trained Japanese workers, s many part time workers helping with program.

hose whose interest is aroused and who to know more about the Christian faith eferred to our full day of religious ser- on Sunday. We have Sunday school for separate age groups in the morning, n the afternoon one for students of jun- nd senior high school age. Sunday eve- our worship service, planned especially ur congregation of seekers, is followed question period, when the entire adult egation breaks up into small groups for ssion of the sermon or other matters of Christian faith and living that are uppermost in their minds."

Mrs. Thompson, whose special activity is with the women and children at the center, adds:

"We joined two rooms and made a circle room large enough to accommodate 60 pre-school children whose mothers are working outside the home. We have many war widows here as this was naval headquarters. In the day care center we are attempting to mould 60 little wills into living regularly at games, play, lunch, nap, snack, etc. It has been a trial but we are gaining ground. We have them from 8:30 a.m. to 4:00 p.m. Most of them come for Sunday school on Sunday. We need kindergarten supplies of all kinds, also cloth for curtains for our many windows, about 16 yards of one kind.

"We have six war widows sewing up the left-over flags given us by the Navy. They are using even the scraps for children's aprons, dresses, shirts, skirts, cushion covers, cloth slippers, belts for carrying baby on the back, etc. These things will be sold to such people as can get tickets from the welfare department indicating that they are in need of very reasonable clothing. This makes employment for these six women and puts the clothes into the hands of the needy people. Women with families to support are grateful for help in the form of part time work."

Ambulance Helps Spread The Gospel

Bishop Carleton Lacy, of Foochow, recently baptized 51 persons in the Methodist church of the city of Nanping, Fukien, China—the largest number he has ever baptized at one time. Two weeks later he baptized ten lepers residing in the Leprosarium near Nanping. A school and preaching center is being [illegible] the village of Tah-Hwang, twenty [illegible] had never been Christian [illegible] the Nanping Methodist Hosp[illegible] bulance went there recently and established a Mobile Health Unit Station, and Mrs. Downie gathered the children together and taught them to sing, "Jesus Loves Me." Now a 16-year-old girl, who graduated from a six-year primary school in a nearby village, is opening a school for three hours per day.

"There were thirty-five in attendance at our opening worship service," says Mrs. Downie, "following which Miss Chang En-teh, our public health nurse, gave a short talk on bathing and care of the teeth. We were shocked to find that there were only two persons present who had toothbrushes and they were used by all members of the family. In fact, toothbrushes can not be bought in this village. We asked them how many had had a bath during the previous week, and not one had. If your water had to be carried from some distance away and you had no warm room to bathe in, perhaps you wouldn't have had a bath either!"

On Pension Board Staff

Chicago — Two new staff members will begin their duties with the Board of Pensions of The Methodist Church (Illinois Corporation) on Oct. 1st, according to an announcement made here by the Rev. Dr. T. A. Stafford, executive secretary.

Harmon N. Brown of Mitchell, South Dakota, will become superintendent of the lay pension division, now in process of organization, and the Rev. Julius S. Scott of New Orleans, La., will be field representative in the Central Jurisdiction.

Mr. Brown has had a number of years' experience as a teacher of economics and business administration and has served as treasurer of Dakota Wesleyan University. He is at present a successful representative of one of the nation's largest life insurance companies. He will make his home in Evanston while working in the board's offices at 740 Rush Street, Chicago.

Dr. Scott, who is now acting president of Wiley College in Texas, formerly served as area secretary of the New Orleans Area. He has been a successful pastor, district superintendent and administrator. It is expected that Dr. Scott will maintain his residence at New Orleans while covering the Central Jurisdiction in his work for the board.

Copley Gets A Parsonage

After nearly twenty-five years of service to the students and residents of Back Bay, Copley Church, Boston, has at last been able to meet its critical need for a parsonage. The church has purchased an attractive and commodious residence conveniently located at 74 Harvard Avenue, Brookline. The minister, the Rev. J. Tremayne Copplestone, and his family moved into the new home early in August.

The project has been made possible both by the contributions of the people of Copley Church and by a grant of four thousand [illegible] the Division of Home Missions [illegible] is now being [illegible] for funds to reduce [illegible] provide initial furnishings and repairs. [illegible] R. Webb is chairman of the campaign.

The Copley Church committee responsible for securing the new parsonage is led by William J. Willis, lay leader. Other members of the committee are the Rev. and Mrs. Stanley H. Martin, Mrs. William J. Willis, Miss Annie C. Deering, Miss Elizabeth J. Gruetzmacher, Mr. and Mrs. Walter J. Carlson, Charles D. Keef, and Miss Lucy Oliver.

The success of this venture removes a long-standing handicap upon the effectiveness and stability of the ministry of Copley Church.

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